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T. Cowan Sc.

The Pathway of Faith.

LONDON: J. MASTERS.
1858.

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THE
PATHWAY OF FAITH;

OR, A

Manual of Instructions and Prayers.

FOR THE USE OF THOSE WHO DESIRE TO SERVE
GOD IN THE STATION OF LIFE IN WHICH
HE HAS PLACED THEM.

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INTRODUCTION.

A TABLE OF ALL THE FEASTS

*That are to be observed in the Church of England
throughout the year.*

All Sundays in the year.

The Circumcision of our LORD JESUS CHRIST,
January 1.

The Epiphany, January 6.

The Conversion of S. Paul, January 25.

The Purification of the Blessed Virgin, Feb. 2.

S. Matthias the Apostle, February 24.

The Annunciation of the Blessed Virgin, March
25.

S. Mark the Evangelist, April 25.

S. Philip and S. James the Apostles, May 1.

The Ascension of our LORD JESUS CHRIST,
a moveable feast.

S. Barnabas, June 11.

The Nativity of S. John Baptist, June 24.

S. Peter the Apostle, June 29.
S. James the Apostle, July 25.
S. Bartholomew the Apostle, August 24.
S. Matthew the Apostle, September 21.
S. Michael and All Angels, September 29.
S. Luke the Evangelist, October 18.
S. Simon and S. Jude the Apostles, October 28.
All Saints' Day, November 1.
S. Andrew the Apostle, November 30.
S. Thomas the Apostle, December 21.
The NATIVITY of our LORD, December 25.
S. Stephen the Martyr, December 26.
S. John the Evangelist, December 27.
The Holy Innocents, December 28.
Monday and Tuesday in Easter Week.
Monday and Tuesday in Whitsun Week.

Easter Day, on which all the other moveable feasts depend, is always the first Sunday after the full moon, which happens upon, or next after the 21st of March; and if the full moon happens upon a Sunday, Easter Day is the Sunday after.

Advent Sunday is always the nearest Sunday to the Feast of S. Andrew, whether before or after.

Septuagesima Sunday is nine weeks before Easter.

Ascension Day is forty days after Easter.

Whit Sunday is seven weeks after Easter.

INTRODUCTION.

V

A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE

To be observed in the year.

The Evens
or Vigils
before

The Nativity of our LORD.
The Purification of the blessed Virgin
Mary.
The Annunciation of the Blessed
Virgin.
Easter Day.
Ascension Day.
Pentecost.
S. Matthias.
S. John Baptist.
S. Peter.
S. James.
S. Bartholomew.
S. Matthew.
S. Simon and S. Jude.
S. Andrew.
S. Thomas.
All Saints.

NOTE.—That if any of these Feast Days fall upon
a Monday, then the Vigil or Fast Day shall be kept
upon the Saturday, and not upon the Sunday next
before it.

DAYS OF FASTING OR ABSTINENCE.

- I. The Forty Days of Lent.
- II. The Ember Days at the Four Seasons, being
the Wednesday, Friday, and Saturday after
 1. The First Sunday in Lent,
 2. The Feast of Pentecost,

3. The Fourteenth Day of September,

4. The Thirteenth Day of December.

III. The three Rogation Days, being the Monday, Tuesday, and Wednesday, before Holy Thursday, or the Ascension of our LORD.

IV. All the Fridays in the year (except Christmas Day.)

WHAT THE CHRISTIAN OUGHT TO KNOW
AND REMEMBER.

The Apostles' Creed.

I believe in GOD the FATHER Almighty,
maker of heaven and earth :

And in JESUS CHRIST His only SON our
LORD, Who was conceived by the Holy
GHOST, born of the Virgin Mary, Suffered
under Pontius Pilate, Was crucified, dead,
and buried, He descended into hell ; The
third day He rose again from the dead,
He ascended into Heaven, And sitteth
on the right hand of GOD the FATHER
Almighty ; From thence He shall come to
judge the quick and the dead.

I believe in the HOLY GHOST ; The
holy Catholic Church ; The Communion
of Saints ; The Forgiveness of sins ; The
Resurrection of the body, And the life
everlasting. Amen.

The Lord's Prayer.

Our FATHER, Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Gloria Patri.

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The three principal Mysteries of the Faith.

1. The Trinity. (1 S. John v. 7.)
2. The Incarnation. (S. John i. 14.)
3. The Redemption. (Romans v. 8.)

The two Sacraments ordained by Christ Himself as generally necessary to Salvation.

1. Baptism.¹ (S. Matthew xxviii. 19.)
2. The Supper of the LORD. (S. Matthew xxvi. 26.)

¹ It is to be observed that Baptism is so necessary, that in cases of emergency where no Clergy

The seven deadly Sins.

1. Pride.
2. Envy.
3. Anger.
4. Gluttony.
5. Covetousness.
6. Lust.
7. Sloth.

The seven Gifts of the Holy Ghost.¹

1. Wisdom.
2. Understanding.
3. Counsel.
4. Ghostly strength.
5. Knowledge.
6. True godliness.
7. The fear of the LORD.

The eight Beatitudes. (S. Matthew v. 1.)

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

man can be procured in time, any who are present may baptize, provided they use the proper words at the time of pouring the water; that is, while pouring the water, the person must say, "*I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*"

¹ For an explanation of these, see page 163.

2. Blessed are they that mourn, for they shall be comforted.

3. Blessed are the meek, for they shall inherit the earth.

4. Blessed are they that do hunger and thirst after righteousness, for they shall be filled.

5. Blessed are the merciful, for they shall obtain mercy.

6. Blessed are the pure in heart, for they shall see God.

7. Blessed are the peacemakers, for they shall be called the children of God.

8. Blessed are they that are persecuted 'for righteousness' sake, for theirs is the kingdom of heaven.

The three Christian Virtues. (1 Cor.
xiii. 13.)

1. Faith.
2. Hope.
3. Charity.

The three principal good Works.

1. Almsgiving.
2. Fasting.
3. Prayer.

The seven Spiritual Works of Mercy.

1. To counsel the doubtful.
2. To instruct the ignorant.
3. To warn sinners.
4. To comfort the afflicted.
5. To forgive injuries.
6. To bear wrongs patiently.
7. To pray for others.

The seven Corporal Works of Mercy.

1. To feed the hungry.
2. To give drink to the thirsty.
3. To clothe the naked.
4. To take in the stranger.
5. To visit the sick.
6. To visit the prisoner.
7. To bury the dead.

For the Ten Commandments, see page 76.

THE PATHWAY OF FAITH.

INSTRUCTIONS IN THE CHRISTIAN FAITH.

I. "As in Adam all die, even so in CHRIST shall all be made alive." (1 Cor. xv. 22.) We well know that we all die in Adam, for we see death on every side, and we are sure that the day will come when we shall be gathered to our fathers. But when we look into the Bible, we find that God did not intend it to be so, when He created man upon the earth. The writer of the Book of Wisdom says, "God created man to be immortal, and made him to be an image of His own Eternity, nevertheless through envy of the devil came death into the world" (Wisdom ii. 33); and in the Book of Genesis we find an account of the creation of man, and also of the way

in which death entered into the world. We read, "God created man in His own image, in the image of God created He him, male and female created He them." (Genesis i. 27.) "And the LORD formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Genesis ii. 7); and if man had not sinned he would have lived for ever, for this breath of life, which God breathed¹ into him, prevented all the weaknesses and infirmities which we find in our bodies, so that man would never have died. But when Adam and Eve listened to the devil, and disobeyed the one command which God had given them by eating the forbidden fruit, then they lost the favour² of God, and the supernatural grace of the HOLY SPIRIT went from them, so that there was nothing to keep them in the perfect state in which they were created, and thus the different parts of their bodies worked out of order, and this produced infirmities and sicknesses, as well as sins,

¹ Compare S. John xx. 22.

² This being out of favour with God as we are in our natural state, is what we mean by being in original sin.

and ended in death. And we know that we are born with these infirmities, we know that they will end in us as they did in Adam from whom we sprang. We cannot tell how soon the sickness may show itself which will cause us to die. Then as we see that in Adam all die, it concerns us to know how in CHRIST we may all be made alive: in order to know this we must consider what GOD has revealed to us.

II. There are three Persons, but one GOD. They are the FATHER, the SON, and the HOLY GHOST. Our LORD JESUS CHRIST is GOD the SON; He had lived from everlasting with the FATHER and the HOLY GHOST, but in the course of time He took our nature upon Him, and "was made Man," in order that He might do for us two things. First, that He might be the Sacrifice for our sins, and bring us back to the favour of GOD; and, secondly, that He might give us a new life, in place of that which Adam lost when he sinned in Paradise. Therefore when we belong to CHRIST we are in favour with GOD, because CHRIST has atoned for our sins, by the Sacrifice of Himself, and we also receive that new life which comes to us

through CHRIST, as the Head of the redeemed.

III. Now we were made to belong to CHRIST first of all when we were baptized, for S. Paul says, "as many of you as have been baptized into CHRIST, have put on CHRIST" (Galatians iii. 27) ; and thus the Church tells us that if we had died after being baptized before we had committed any actual sin, we should have been "undoubtedly saved,"¹ for then by being joined with CHRIST we were restored to the favour² of GOD.

And we also received the new life to make us fit for heaven. Thus S. Paul says in his Epistle to the Romans, "Know ye not that so many of us as were baptized into JESUS CHRIST were baptized into His death ? Therefore we are buried with Him

¹ Rubric at the end of the Office for the public Baptism of Infants.

² Thus in Baptism what we call "original sin" is put away. That is, we are no longer out of favour with GOD. We are no longer in a sinful state before Him. But the effects of original sin, that is, our inclination to do wrong (which is caused by the disorder of the different parts of the body) still remains, and will cause actual sin in us, if we do not correct it by means of the new life which we receive.

by Baptism into death, that like as CHRIST was raised from the dead by the glory of the FATHER, even so we also should walk in newness of life." (Romans vi. 3, 4.)

IV. But as we did not die in our infancy before we had committed actual sin, we must consider that every wilful sin we commit, tends to put us again out of favour with GOD, and causes us more and more to lose that life which we received from CHRIST in our Baptism. It is not every sin which separates us entirely from GOD, or which destroys all our new life at once. There are some sins which do this, and they are called deadly, or mortal sins, because they bring us into a state of death¹ (1 S. John v. 16); but for the most part those who fall away, begin by committing lesser sins, and thus they lose the favour of GOD, and their new life, by little and little, until they bring themselves back into a state of death.

¹ To make a sin deadly, there must be three circumstances connected with it. First, it must be a very serious fault in itself. Secondly, it must be done with the full knowledge of the wickedness of it. Thirdly, it must be done with a full consent, or we must have wilfully put ourselves into temptation: in the Litany we pray specially to be delivered from this kind of sin.

INSTRUCTIONS IN CHRISTIAN PRACTICE.

I. From what has been said already, it is plain that every Christian is called to be a saint (Romans i. 7); it is necessary therefore that we should know how to live according to that high state in which God has placed us: and what we must do to recover ourselves in case we should fall.

Now the rule laid down by our blessed LORD for those who would enter into life, is "keep the Commandments," (S. Matthew xix. 17) which are as follows:

1. To worship the one true GOD alone, and to love Him and serve Him with all our hearts.
2. To make no image or likeness of GOD, or to fancy things concerning Him or His religion which He has not revealed.
3. To reverence His Holy Name, not using it lightly: this commandment forbids all profane swearing.
4. To keep His holy days: this commandment refers principally to the Sundays; but we are also bound to observe the other days appointed by the Church, according to the greatness of the facts then

commemorated: thus on the greater holy days, (which in the Church of England are Christmas-day, Good Friday, and Ascension-day,) we ought, as far as possible, to abstain from all common work. On the other holy days, which are those for which a special service is appointed, it is sufficient that we go to church, which it is our duty to do, unless we are reasonably hindered.

5. To honour our parents, and all those who are our lawful superiors.

6. To do no murder. This Commandment forbids us to use any violence towards our neighbour, or to give way to any feelings of hatred, or envy, or desire of revenge.

7. Not to commit adultery. This Commandment forbids us to give way to any unclean thoughts, or to use any improper words, or do any action of which we should be ashamed.

8. Not to steal or cheat, or in any other way do wrong to our neighbour in his goods and possessions.

9. Not to speak evil of our neighbour, or in any way injure his character.

10. Not to covet or desire what does not belong to us.

These Ten Commandments our LORD divided into two parts, and He tells us that from them we learn how to do our duty, first to GOD, and secondly to our neighbour.

II. But, as we are told in the Catechism, we cannot live in a state of holiness, keeping the Commandments of GOD, without His continual help; it is necessary therefore that we should seek His grace in such ways as He has promised to grant it; and first of all we must seek it by prayer, for this is not only the duty but the privilege of all Christians, from the time of their earliest childhood to the end of their lives.

Now prayer is the act of addressing GOD. It may be an act of the mind only. It is not necessary to use any language, but we have a power within us by which we can make known our wants and our desires and our feelings to GOD without using words at all; at the same time, it is very useful at times to express our thoughts in words: they assist us in keeping our minds fixed upon that which we are praying for; and thus our Blessed LORD taught His disciples to use a form of words which we call the LORD'S Prayer;

and the Church has always encouraged the use of words at our prayers when we pray at stated times, as in the Morning and Evening.

The Christian ought therefore to make it his rule to say certain fixed prayers, according to his wants and necessities, when he rises in the morning and before retiring to rest at night. But besides these prayers, he ought to lift up his soul to God several times in the course of the day, and also if he lies awake in the night, and express what he feels and what he desires, either in words or in his own mind, as he can do it best: only let the Christian remember this, that, if he neglects prayer, he is sure to go wrong, because he cannot continue holy without the grace of God; and God will not give us grace unless we desire it and pray for it.

III. But God has not only appointed prayer as the way by which we may approach Him Who is *in heaven*, but He has instituted other means of grace so that we can approach Him, and He can communicate His gifts to us *on earth*. These means of grace are the Sacraments. In Baptism (as has been already said) we were made to belong to CHRIST, but as

the temptations of the world, the flesh, and the devil, tend continually to separate us from our SAVIOUR, and to weaken us in our souls, we require to have our union with CHRIST and our spiritual strength continually renewed; and this is done for us every time we receive the Sacrament which CHRIST ordained at His last Supper; for CHRIST Himself hath said, "Who-so eateth my flesh and drinketh My blood dwelleth in Me and I in him: as the living FATHER hath sent Me, and I live by the FATHER, so he that eateth Me even he shall live by Me." (S. John vi. 56, 57.)

The Christian, therefore, who would enter into life, must prepare himself, and come to the Holy Communion; for he requires the power of CHRIST to enable him to live for GOD, and here that power is offered to him.

Now perhaps you have not been Confirmed, and as you cannot be admitted to the Holy Communion until you are Confirmed, or are ready and desirous to be so,¹ you must go to some priest and speak to him about it: he will then instruct you

¹ See Rubric at the end of the Order of Confirmation.

how to act, and prepare you for Confirmation; but if you wish to know something about it before you go to him, you will find a short explanation of it at page 159

But it may be that you are not ready to come to the Holy Communion to receive new life from CHRIST, because you have fallen from grace and know that you are in a state of deadly sin. The question for you to consider is, how must you recover from this state? It must be by true repentance, that is, 1st, by being really sorry for your sins because they have offended God; 2ndly, by humbling yourself and confessing your sins, either to God in secret, or to His minister, as the Prayer Book directs, if you cannot quiet your conscience by yourself; 3rdly, by steadfastly purposing to lead a new life. If you cannot attain to this sort of repentance, and yet are desirous of doing so, your only way is to go to the priest and, as the Church tells you, "Open your grief;" but you will find more on this subject further on in this book, at p. 176, on Penitence.

MORNING PRAYERS.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

I laid me down and slept, and rose up again, for the LORD sustained me. *Psalm* iii. 5.

PSALM CXVII. *Laudate Dominum.*

1. O praise the LORD, all ye heathen ;
praise Him, all ye nations.

2. For His merciful kindness is ever
more and more towards us, and the truth
of the LORD endureth for ever. Praise the
LORD.

Glory be to the FATHER, and to the
SON, and to the HOLY GHOST ;

As it was in the beginning, is now, and
ever shall be, world without end. Amen.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

Our FATHER which art in heaven, &c.

O LORD our heavenly FATHER, Al-
mighty and Everlasting GOD, Who hast
safely brought us to the beginning of this
day, defend us in the same by Thy mighty

power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight, through JESUS CHRIST our LORD. Amen.

O LORD, I commend unto Thy protection and mercy all those for whom I ought to pray, [*especially . . .*] beseeching Thee to supply all their needs, to comfort and support them in all their troubles, to deliver them from all temptations, and to bring them to everlasting life, through JESUS CHRIST our LORD. Amen.

*Here mention
all those you wish
to pray for.*

I will go forth in the strength of the LORD GOD, and will make mention of Thy righteousness only. *Psalm lxxi. 14.*

The blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon us, now and for ever. Amen.

Another form of Morning Prayer.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Blessed be Thy Name, O LORD, and blessed be Thy mercies, Who hast pre-

served me this night from sin and sorrow, from sad chances and a violent death, from the malice of the devil, and the evil effects of my own corrupted nature and infirmity. The outgoings of the morning and evening shall praise Thee, and Thy servants shall rejoice in giving Thee praise for the operation of Thy hands. Let Thy providence and care watch over me this day, and all my whole life, that I may never sin against Thee by idleness or folly, by evil company or private sins, by word or deed, by thought or desire, and let the employment of my day leave no sorrow, nor the remembrance of an evil conscience at night, but let it be holy and profitable, blessed, and always innocent, that when the days of my short abode are done, and the shadow is departed, I may die in Thy fear and favour, and rest in a holy hope, and at last return to the joys of a blessed resurrection, through JESUS CHRIST, in Whose Name and in Whose words, in behalf of myself and all my friends, and all Thy servants, I humbly and heartily pray. Our FATHER, &c.

Deliver me, O merciful God, from all the evils of this day, and guide my feet into the way of peace; strengthen my re-

resolution to use every opportunity of doing good, and carefully to avoid all occasions of sin, especially those which I have found most dangerous to my soul ; make me diligent in the duties of my calling and station, and not too careful about the things of this life, but in all the troubles of the world to submit myself wholly to Thy will, and to rely on Thy merciful providence ; let Thy blessing be on all my actions, and let Thy grace guide and direct all my intentions, that in all I do or say, I may advance Thy glory and the good of others, and the salvation of my own soul, through JESUS CHRIST our LORD, Who liveth and reigneth with Thee and the HOLY GHOST, ever one GOD, world without end. Amen.

O Everlasting God, Who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Thy holy Angels always do Thee service in heaven, so by Thy appointment they may succour and defend me this day on earth, through JESUS CHRIST our LORD. Amen.

The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. Amen.

EVENING PRAYERS.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

I will lay me down in peace and take my rest, for it is Thou, LORD, only that makest me dwell in safety. *Psalm iv. 9.*

PSALM XCI. *Qui habitat.*

1. Whoso dwelleth under the defence of the Most High shall abide under the shadow of the ALMIGHTY.

2. I will say unto the LORD, Thou art my hope and my stronghold, my God, in Him will I trust.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

Our FATHER Which art in heaven, &c.

I believe in God the FATHER Almighty, &c.

Almighty God, I confess unto Thee that I have sinned very often by thought, word,

and deed, through my fault, through my own fault [*especially, in that I have Of these sins which I remember, and of all my other sins which I have forgotten, or which I heeded not when I committed them,*]

Here stop a minute or two and try to remember what sins you have committed during the day, then continue as follows.

I accuse myself before Thee,
O GOD, humbly beseeching Thee, to have mercy upon me, to put away all my sins, to deliver me from all evil, to confirm and strengthen me in all goodness, and to bring me to everlasting life, through JESUS CHRIST our LORD. Amen.

Turn Thy face from my sins,
And put out all my misdeeds,
Make me a clean heart, O GOD,
And renew a right spirit within me,
Cast me not away from Thy presence,
And take not Thy HOLY SPIRIT from me,

O LORD, hear my prayer,
And let my cry come unto Thee.

O LORD, I commend unto Thy protection and mercy all those for whom I ought to pray, [*especially*]

Here mention all those you wish to pray for.

beseeching Thee to supply all their needs, to comfort

and support them in all their troubles, to deliver them from all their temptations, and to bring them to everlasting life, through JESUS CHRIST our LORD. Amen.

Into Thy hands I commend my spirit, for Thou hast redeemed me, O LORD, Thou GOD of truth. *Psalm xxxi. 6.*

The blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon us, now and for ever. Amen.

Another form of Evening Prayers.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

O Eternal GOD, great Father of men and Angels, Who hast established the heavens and the earth in a wonderful order, making day and night to succeed each other; I make my humble address to Thy Divine Majesty, begging of Thee mercy and protection this night and ever. O LORD, pardon all my sins, my light and rash words, the vanity and impiety of my thoughts, my unjust and uncharitable actions, and whatsoever I have transgressed against Thee this day or at any time before. Behold, O GOD, my soul is troubled in the remembrance of

my sins, in the frailty and sinfulness of my flesh, exposed to every temptation, and of itself not able to resist any. LORD GOD, I earnestly beg of Thee to give me a great portion of Thy grace, such as may be sufficient and effectual for the mortification of all my sins, vanities, and disorders, so that as I have formerly served my lust and unworthy desires, I now may give myself up wholly to Thy service, through JESUS CHRIST our LORD. Amen.

Visit, O LORD, I beseech Thee, this habitation with Thy mercy, and drive away from it all the temptations of the devil; may Thy holy Angels abide with us, keeping us in peace and safety, and may Thy heavenly blessing rest upon us, through JESUS CHRIST our LORD. Amen.

O LORD, I beseech Thee to receive these my prayers, which I offer before Thee this night, for all those who belong to Thy holy Catholic Church. I pray to Thee, O LORD, for Thy servant our Bishop, whom Thou hast set over us in spiritual things, and for the Clergy appointed to minister under him. I pray Thee also for Thy servant Victoria our Queen, and for all those in authority; and I commend unto Thy mercy all my relations

Here mention those for whom you wish to pray. and friends, [*especially*] beseeching Thee to keep them in safety both in their souls and bodies, that they may love Thee with all their strength, and do that which is well pleasing in Thy sight, through JESUS CHRIST our LORD. Amen.

Our FATHER, &c.

I believe in GOD, &c.

The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. Amen.

PRAYERS FROM THE PRAYER BOOK.

To be said either at morning or evening prayers, or at any other time of the day, according to opportunity.

The confession.

Almighty and most merciful FATHER, we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those

things which we ought to have done ; and we have done those things which we ought not to have done ; and there is no health in us. But Thou, O LORD, have mercy upon us, miserable offenders. Spare Thou them, O GOD, which confess their faults. Restore Thou them that are penitent ; according to Thy promises declared unto mankind, in CHRIST JESU our LORD. And grant, O most merciful FATHER, for His sake, that we may hereafter live a godly, righteous, and sober life, to the glory of Thy Holy Name. Amen.

For deliverance from the punishment due to sin.

We humbly beseech Thee, O FATHER, mercifully to look upon our infirmities ; and for the glory of Thy Name turn from us all those evils that we most righteously have deserved ; and grant, that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory ; through our only Mediator and Advocate, JESUS CHRIST our LORD. Amen.

For deliverance from sin.

O GOD, Whose nature and property is ever to have mercy and to forgive, receive our humble petitions ; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us ; for the honour of JESUS CHRIST, our Mediator and Advocate. Amen.

Or this.

O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee ; that they whose consciences by sin are accused, by Thy merciful pardon may be absolved ; through CHRIST our LORD. Amen.

Or this.

Grant, we beseech Thee, merciful LORD, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind ; through JESUS CHRIST our LORD. Amen.

For grace.

LORD, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil, and

with pure hearts and minds to follow Thee the only GOD; through JESUS CHRIST our LORD. Amen.

For the Church.

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through JESUS CHRIST our LORD. Amen.

For unity in the Church.

O GOD, the FATHER of our LORD JESUS CHRIST our only SAVIOUR, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatever else may hinder us from godly union and concord; that as there is but one Body, and one Spirit, and one Hope of our calling, one LORD, one Faith, one Baptism, one GOD and FATHER of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through JESUS CHRIST our LORD. Amen.

For grace to imitate the saints.

O Almighty God, Who hast knit together Thine elect in one communion and fellowship, in the mystical Body of Thy SON CHRIST our LORD; grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through JESUS CHRIST our LORD. Amen.

For the departed.

Taken from the First Prayer Book of Edward VI.

O LORD, with Whom do live the spirits of them that be dead, and in Whom the souls of them that be elected after they be delivered from the burden of the flesh be in joy and felicity, grant unto Thy servants . . . ¹ that the sins which they committed in this world be not imputed unto them, but that they escaping the gates of hell and pains of eternal darkness, may ever dwell in the region of light with Abraham, Isaac, and Jacob, in the place where is no weeping,

¹ Here mention the names of those for whom you wish to pray.

sorrow, nor heaviness, and when that dreadful day of the general resurrection shall come, make them to rise also with the just and righteous, and receive their bodies again to glory, then made pure and incorruptible, set them on the right hand of Thy SON JESUS CHRIST, among Thy holy and elect, that then they may hear with them these most sweet and comfortable words, Come to Me, ye blessed of My FATHER, possess the kingdom which hath been prepared for you from the beginning of the world. Grant this, we beseech Thee, O merciful FATHER, through JESUS CHRIST our Mediator and Redeemer. Amen.

The Thanksgiving.

Almighty GOD, FATHER of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us and to all men; we bless Thee for our creation, preservation, and all the blessings of this life, but above all for Thine inestimable love in the redemption of the world by our LORD JESUS CHRIST, for the means of grace, and for the hope of glory; and we beseech Thee, give us that due sense of all Thy mercies that our hearts may be un-

26 PRAYERS FROM THE PRAYER BOOK.

feignedly thankful, and that we show forth Thy praise not only with our lips but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through JESUS CHRIST our LORD, to Whom with Thee and the HOLY GHOST be all honour and glory, world without end. Amen.

For the Ember Days.

Almighty GOD, our heavenly FATHER, Who hast purchased to Thyself an universal Church by the precious Blood of Thy dear SON; mercifully look upon the same, and at this time so guide and govern the minds of Thy servants, the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of Thy Church. And to those who shall be ordained to any holy function, give Thy grace and heavenly benediction; that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men; through JESUS CHRIST our LORD. Amen.

OTHER PRAYERS.

Against evil thoughts.

FROM S. THOMAS A KEMPIS.

O LORD my God, be not far from me. O my God, look upon me and help me, for vain thoughts have risen up in me, and great fears afflicting my soul; how shall I pass by them unhurt? how shall I break through them? Thou hast said, "I will go before thee, and make the crooked places straight. I will break in pieces the gates of brass and cut in sunder the bars of iron." Do, O LORD, as Thou sayest, and let all my evil thoughts fly before Thy face: this is my only hope and comfort, that I may fly to Thee in all my trouble: that I may trust Thee, and call upon Thee from my inmost heart, and wait patiently for consolation from Thee. Amen.

For inward light.

FROM S. THOMAS A KEMPIS.

O merciful JESUS, enlighten me with the brightness of Thy inward light, and drive all darkness from the habitation of my heart, restrain my wandering thoughts, and crush the temptations which assail me:

do Thou fight mightily for me, and drive out all evil beasts, even the lusts of the flesh, that in Thy strength there may be peace within. Command the winds and the tempests: say to the sea, Peace, be still; and to the north wind, Thou shalt not blow; and there shall be a great calm. Lift up my mind, pressed down by the burden of sin, and raise my whole heart's desire to high and heavenly things; join me to Thyself with an inseparable band of love, for Thou alone dost satisfy those that love Thee, and without Thee all other things are vain. Amen.

For the love of God.

O GOD of all goodness and all grace, Who art worthy of greater love than we can either give or understand, fill my heart, I beseech Thee, with such love towards Thee as may cast out all sloth and fear, that nothing may seem too hard for me to do or to suffer, in obedience to Thee; and grant that by thus loving Thee, I may become daily more like Thee, and finally obtain the crown of life, which Thou hast promised to them that love Thee; through JESUS CHRIST our LORD. Amen.

For those who are in trouble.

O Almighty God, despise not, we beseech Thee, the desires of Thy people who call upon Thee ; but, for the glory of Thy Name, assist them in their tribulation ; through JESUS CHRIST our LORD. Amen.

For those who are tempted.

O GOD, Who art ready to pardon those that turn to Thee, and desirest not the death of a sinner, we humbly beseech Thy Majesty, that we, Thy servants, trusting in Thy mercy, may so be defended by Thy heavenly grace, and preserved by Thy continual protection, that no temptation may separate us from Thee ; through JESUS CHRIST our LORD. Amen.

Against Pride.

O GOD, Who resistest the proud, and givest grace to the humble, grant unto us that spirit of true humility, which Thy Only Begotten Son hath set before us, in taking upon Him the form of a servant, that we may never provoke Thy wrath by exalting of ourselves ; but rather, by self-abasement, receive the gifts of Thy grace, which Thou hast promised ; through JESUS CHRIST our LORD. Amen.

Against Lust.

O LORD, we beseech Thee to try out our reins and our hearts, and lighten us with the fire of Thy HOLY SPIRIT; that we may ever serve Thee in purity and holiness; through JESUS CHRIST our LORD. Amen.

For Patience.

O GOD, Who, by the patience of Thy Only Begotten SON JESUS CHRIST, hast destroyed the power of our ghostly enemy; grant unto us Thy servants, that we, having in remembrance the sorrows which He endured for our salvation, may follow His example in all our adversities; through the same JESUS CHRIST our LORD. Amen.

For Perseverance in Religion.

O GOD, Who makest all things work together for good to them that love Thee; pour into our hearts such unchangeable love towards Thee, that no temptation may hinder those desires which we, by Thy holy inspiration, have conceived; through JESUS CHRIST our LORD. Amen.

For the Bishop.

O LORD JESU CHRIST, Who art the Shepherd and Bishop of our souls, merci-

fully look upon Thy servant whom Thou hast been pleased to set over us in Thy Holy Church ; and grant unto him, we humbly beseech Thee, that both by word and example he may benefit those committed to his charge, and at length, with them, attain unto life everlasting ; through JESUS CHRIST our LORD. Amen.

For our Relations and Friends.

O GOD, Who, by the grace of Thy HOLY SPIRIT, hast poured the gifts of charity and love into the hearts of Thy faithful people ; grant unto Thy servants, for whom we pray, that they, being ready both in body and soul, may love Thee with all their strength, and do such things as are well pleasing in Thy sight ; through JESUS CHRIST our LORD. Amen.

For those who are on a Journey.

Assist us mercifully, O LORD, in our supplications and prayers ; and make the way of Thy servants prosperous and safe ; that among all the chances of their journey, and the changes of life, they may ever be protected by Thy help ; through JESUS CHRIST our LORD. Amen.

For those at Sea.

O LORD, Who didst lead Thy people through the Red Sea, and didst bring them safely through the mighty waters, we humbly beseech Thee to defend Thy servants from all things which may endanger their ship, and to bring them in safety to the haven where they would be; through JESUS CHRIST our LORD. Amen.

In a Thunderstorm.

Deliver us, O LORD, we beseech Thee, from the spirits of the power of the air; and grant that the violence of this tempest may pass away, and leave us in safety under Thy protection; through JESUS CHRIST our LORD. Amen.

For a Happy Death.

Almighty and most merciful God, Who hast made known unto mankind the remedies of salvation, and the gift of eternal life; look down, we beseech Thee, upon Thy servants, and renew Thy grace in the souls which Thou hast created; that, at the time when they shall depart hence, they may be without spot presented unto Thee; at the hands of Thy Holy Angels;
h JESUS CHRIST our LORD. Amen.

*For those who break the unity of Christ's
Holy Catholic Church.*

Almighty everlasting God, Who willest not that any should perish, but that all should come to the knowledge of Thy truth, look down, we beseech Thee, upon those who have been deceived by the fraud and malice of the devil; and grant that, all their false opinions being put away, they may behold their errors, and return to the unity of Thy holy truth; through JESUS CHRIST our LORD. Amen.

In behalf of the Jews.

Almighty everlasting God, Who wouldst not shut out from the gates of mercy even the perfidious Jews, hear the prayers which we offer unto Thee in behalf of that blinded people; that they acknowledging the light of Thy truth as it is in JESUS, may be delivered from their darkness; through the same JESUS CHRIST our LORD. Amen.

In behalf of the Heathen.

O LORD, we beseech Thee, look down upon those who sit in darkness and the shadow of death, and take away all iniquity from their hearts; that leaving their idols, and turning to Thee the only God, they

may obtain salvation ; through Thy SON
JESUS CHRIST our LORD. Amen.

For the Sick.

Almighty everlasting GOD, Who art the author of eternal salvation to them that believe, hear us, we most humbly beseech Thee, in behalf of this Thy servant, and grant *him* the help of Thy mercy in *his* sickness ; that *he*, being restored to *his* former health, may evermore give Thee thanks in Thy holy Church ; through JESUS CHRIST our LORD. Amen.

For a sick person who has received the Holy Communion, when there appears no hope of recovery.

We beseech Thee, Almighty GOD, mercifully to look upon this Thy servant ; and grant that, through the virtue of this Blessed Sacrament which *he* has now received, *he* may be so filled with Thy heavenly grace that the enemy may not prevail against *him* ; but that, being guarded by Thy holy Angels, *he* may pass to everlasting life ; through JESUS CHRIST our LORD. Amen.

A Prayer to be said by sick persons.

LORD JESUS CHRIST, behold, I receive

this sickness with which Thou art pleased to visit me as coming from Thy hand. It is Thy will that it should be thus with me. Thy will be done in earth as it is in heaven. May this sickness be to the honour of Thy holy Name, and for the good of my soul; for this end I here offer myself with entire submission to suffer whatever Thou pleasest, as long as Thou pleasest, and in what manner Thou pleasest. Thou art just in all Thy ways. I have truly deserved Thy punishment, and therefore I have no reason to complain of Thee, but only of my own wickedness. But, O LORD, rebuke me not in Thine anger; neither chasten me in Thy heavy displeasure. Look upon my weakness, and be merciful unto me, for Thou knowest whereof I am made, Thou rememberest that I am but dust; deal not with me, therefore, after my sins, nor reward me according to my iniquities; but according to the multitude of Thy mercy have compassion upon me. Assist me, I pray Thee, with Thy heavenly grace, and confirm my soul with strength from above, that I may be able to bear with Christian patience all the uneasiness, pains, and difficulties of my sickness. Preserve me from all temptations, and be

Thou my defence against all the assaults of the enemy, that I may in nowise offend Thee; and if it is Thy will that this sickness should be my last, I beg of Thee so to direct me by Thy grace, that I may in no way neglect, or be deprived of those helps which Thou hast in Thy mercy ordained for the good of my soul, to prepare it for its passage into eternity; that, being cleansed from all my sins, I may put my whole trust in Thee, and love Thee above all things; and that finally, through the merits of Thy death and passion, I may be admitted into the company of the blessed, there to praise Thee for ever. Amen.

A Morning Prayer for Families.

O Heavenly FATHER, we assemble before Thee as a Christian family, to thank Thee for our preservation in the night past, and for all Thy other graces and blessings. We offer up our souls and our bodies, all that we are, and all that we have, as a sacrifice to Thee and for Thy service; humbly beseeching Thee to pardon all our sins, to defend us from all evil, and to lead us into all good. Give us grace to submit ourselves entirely to Thy holy will and pleasure, and to serve Thee in true

holiness and righteousness all the days of our life; through JESUS CHRIST our LORD. Amen.

An Evening Prayer for Families.

Into Thy hands, most Blessed JESU, we commend our souls and bodies, for Thou hast redeemed both, with Thy most precious Blood. Bless and sanctify our sleep unto us, that it may be a refreshment to our weary bodies, enabling us to serve Thee with a never-failing duty. O let us never sleep in sin or death eternal, but give us a watchful and a prudent spirit, that we may omit no opportunity of serving Thee; that whether we sleep or wake, live or die, we may be Thy servants and Thy children; so that when the work of our life is done, we may rest in Thee, till by the voice of the Archangel and the trump of God, we shall be awakened, and called to sit down at the supper of the Lamb. Grant this, O Lamb of God, for the honour of Thy mercies, and the glory of Thy Name, O most merciful SAVIOUR and Redeemer JESUS. Amen.

For Christmas.

I adore, I praise and glorify Thee, and I give thanks to Thee, O SON of the Livir

GOD, most gracious JESUS ; Who for me didst vouchsafe to be born in a stable, and to be laid in a manger ; Thou didst condescend to become poor and weak, that Thou mightest make me rich. Behold, I fall down and adore Thee, my LORD, the King of Angels. Hail, most gracious JESUS, GOD Most High. Hail, Prince of Peace, Light of the Nations, the long-desired SAVIOUR. O gracious SAVIOUR, I beseech Thee, of Thy love and goodness, remember my great misery, and have mercy upon me ; sanctify me wholly, give me full pardon of my sins, and renew a right spirit within me ; grant that I may imitate Thy humility, resignation, patience, charity, and all Thy virtues, that I may be well-pleasing to Thee. And may Thy Holy Name be blessed throughout all ages. Amen.

For Easter until Trinity Sunday.

I adore, I praise Thee, O most gracious JESUS, SON of the Living GOD ; Who didst rise from the dead, and after forty days, ascendedst in sight of Thy disciples into heaven, and didst from thence send down the HOLY GHOST upon them ; have mercy on me, O LORD my GOD, and grant

that, rising from the death of sin, I may walk before Thee in newness of life; and being daily renewed by Thy HOLY SPIRIT, and confirmed and filled by His presence, I may serve Thee with a pure and steadfast heart, until I come to Thy heavenly kingdom. Amen.

For All Saints.

We give Thee thanks, O LORD GOD, Most Holy, and praise Thy Glorious Majesty, for all the graces and virtues Thou hast wrought in Thy saints, who have departed this life in Thy faith and fear; we thankfully commemorate the piety of those, who served Thee in hunger and thirst, and in all those sorrows which Thy saints were called to endure: and we rejoice in the glory and happiness to which Thou hast exalted them. Give us grace to celebrate their memories, and to follow their holy examples, till we all meet before Thy glorious Throne, and with one heart adore the SAVIOUR of us all. Amen.

INSTRUCTIONS FOR THE HOLY EUCHARIST.

I. You will remember what was said of the reason why JESUS CHRIST came down from heaven, "and was made man;" it was, first, to be a sacrifice for our sins; and, secondly, that we through Him might receive new life. Now in the Holy Eucharist, the Sacrifice which He offered on the Cross, is continued, so as to be applied to us, and we by receiving it, are made partakers of that new life, which comes from CHRIST. Then you will perceive that there are two parts to be considered in the Holy Eucharist, the Sacrifice, and the Communion.

II. The Sacrifice of the Holy Eucharist is the same as that which JESUS CHRIST offered on the Cross; for He is still "the Lamb of GOD that taketh away the sins of the world;" so He appeared to S. John in a heavenly vision, (Revelation v. 6); and He is still the "great High Priest that is passed into the heavens," (Hebrews iv. 14,) "now to appear in the presence of GOD for us." (Hebrews ix. 24.) The act of slaying Him as the Sacrifice

was done once for all when He died upon the Cross, and we know that He does not offer Himself in the *same manner* now ; but we must remember that the *death* of our LORD, though it was the *chief* act in the work of redemption, (and that upon which all the rest depended,) was not the *only* act. The work of Redemption began before the Crucifixion, and continues still ; and as JESUS CHRIST offered Himself first of all in the Institution of the Holy Sacrament of the LORD's Supper *before* His death, so now after His death He has ascended into heaven to offer Himself before GOD the FATHER as a continual sacrifice for the sins of the world. Now it is in this act that we join with Him at the Holy Communion : we "show forth the LORD's death till He come," by uniting with Him, in the offering of Himself before GOD the FATHER ; for when the Priest, who is appointed to act in CHRIST's Name on earth, says the words of Consecration, "This is My Body," "This is My Blood of the New Testament, which is shed for you and for many for the remission of sins ;" then in some mysterious way, which we cannot explain, the Bread and Wine become the Body and

Blood of CHRIST, Who offers Himself for us. When therefore we desire specially to join with Him as our High Priest, we go to this Holy Sacrament, where He is really present as our Sacrifice, under the form of Bread and Wine ; and there, as members of His Church, we unite with Him in the offering of Himself before His FATHER, and our FATHER, in heaven. His Sacrifice becomes our Sacrifice.¹

III. We now go on to consider the reasons for which it is offered: and in order to see this, we must consider for what reason the Sacrifice on the Cross was offered, for as we have seen, this is a continuation of that same sacrifice.

First then, it is for the glory of God.

¹ Some might be inclined to ask here, how can we be said to join with CHRIST in thus offering Himself? To understand this, we must consider that He offers Himself not as separate from us, but as one of us, as Man with men ; for He did not stand apart from mankind to offer the Sacrifice for the sins of men, but He joined Himself with man ; so that His offering of Himself to God is the offering made by mankind: He, as the Second Adam, represented the whole human race. Again ; He is the Head of the Church, which is called in the Bible, His Body ; therefore the members of the Church are joined with Him, in all that He does as Head of the Church.

GOD was dishonoured by man when Adam sinned, and man could do nothing to make atonement, so as to give back to GOD that glory which sin had taken away; but when CHRIST as perfect Man offered Himself, it was Man glorifying GOD by His obedience unto death, even the death of the Cross: and as we join with CHRIST in the Holy Eucharist, His Sacrifice (as it was said before) becomes our Sacrifice, which we offer for the glory of GOD, and thus it is called a Sacrifice of *praise*.

Secondly, it is for the acknowledging of GOD's great goodness to us, and to all men. The Israelites in old time were required to offer the first-born of every thing they possessed, in order to show their thankfulness for what GOD had given them, but if it was not such as GOD would accept, they were told that it must either be destroyed, or redeemed with something which GOD had said He would receive in its place, "the firstling of unclean beasts thou shalt redeem." (Numbers xviii. 15.) Now this exactly represents our case. Mankind were unable to make any thank-offering worthy of GOD's acceptance, but CHRIST took our nature upon Him, and became our first-fruits: and then as Mar

"He offered Himself without spot to God," and as we the members of His Church, join with Him, our Head, in the Holy Eucharist, His Sacrifice becomes our sacrifice, which we offer in acknowledgment of God's goodness towards us, and thus it is called "our Sacrifice of thanksgiving."

Thirdly, it is for the remission of sins : it was chiefly for this end that our blessed SAVIOUR offered Himself upon the Cross, and as we join with Him in the Holy Communion, so that His continued Sacrifice becomes our Sacrifice, we see that one of the chief reasons for which we offer it is, that we may receive the forgiveness of sin : moreover, our LORD spoke particularly of this when He instituted this Sacrament, for He said over the wine which He was blessing, "This is My Blood of the new testament which is shed for you, and for many, for the remission of sins."

Fourthly, it is offered for the obtaining what we desire from God. When Israel was in danger from the Philistines on one occasion, we read that Samuel offered up a lamb *to obtain help from God* (1 Samuel vii. 9.) Now if these typical sacrifices could obtain blessings for God's people,

much more will the true Sacrifice of CHRIST, obtain for us all that we desire for ourselves and others, if it be good for us or for them to have them, as S. Paul says, "He that spared not His own SON, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Romans viii. 32.) But, consider, once more, in the Holy Eucharist we join with CHRIST, so that His Sacrifice becomes our Sacrifice, and thus we are taught by the Church to pray, that through the blessed Sacrament, we may obtain all the benefits of our SAVIOUR's passion.

Having thus explained the nature of the *Sacrifice* in the Holy Eucharist, we pass on to consider the receiving of the Communion.

IV. The second reason for which JESUS CHRIST "was made man," was in order to give us new life in ourselves. Not only is He the Sacrifice outwardly *for* us, but He is the fountain of a new life *in* us: so that He speaks of being *in* His people. (S. John xvii. 23.) Now this new life, as we have already seen, first came to us at our Baptism, but the fact that we have been baptised, will not save us unless we have within us still the new life which

came to us then: if we had died after our baptism before we had committed actual sin, we should have gone to heaven, because we had then received the new life through CHRIST, but (as we have before considered), we may have destroyed this new life by sin, and therefore we require to have it *renewed*, or put into us again; and this not for once, but *often*: for we know too well, that living in the midst of the world, tends to weaken the new life.

Now our blessed LORD has appointed a way in which we may receive this new life, from Him, as often as we desire to have it, for He says, "He that eateth Me, even he shall live by Me." And again, He says, "If any man eat of this bread he shall live for ever, and the bread that I will give is My flesh, which I will give for the life of the world;" and again, "Who-so eateth My flesh and drinketh My blood, hath eternal life, and I will raise Him up at the last day, for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him." (See S. John vi.) And when we ask what He means by eating His flesh, and drinking His blood, we have

only to refer to the twenty-second chapter of S. Luke, where we find the account of the institution of the Holy Eucharist, for we read of our blessed SAVIOUR, that "He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you; this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you." (S. Luke xxii. 19.) We find also the same account of the institution of this blessed Sacrament, in the twenty-sixth chapter of S. Matthew, and the fourteenth chapter of S. Mark, and in the eleventh chapter of S. Paul's Epistle to the Corinthians. Now compare this with the passage we have already referred to, in the sixth chapter of the Gospel according to S. John, "He that eateth Me, shall live by Me," said our SAVIOUR. It would be reasonable to ask, how shall we do this, if we knew no more on this matter? but He went on to say, "The bread that I will give, is My flesh." "How can this man give us His flesh to eat?" we might reasonably ask, with the Jews, if He had never said any more on the subject: but He "took bread, and when He

had given thanks He brake it, and said, This is My body which is broken for you, this do in remembrance of Me." (1 Cor. xi. 24.) "He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him," said our LORD, and such words might lead us to ask, how shall we drink His blood, now that eighteen hundred years are passed since it was shed upon the Cross? but "He took the cup and gave thanks, and gave it to them, saying, Drink ye all of this, for This is My blood of the new testament, which is shed for many for the remission of sins." (S. Matt. xxvi. 27.) Then it is plain that in the Sacrament of the LORD's Supper, we receive CHRIST's blessed body and blood, "verily and indeed," in order that we may have more of that new life which comes to us from Him. "As in Adam all die, even so in CHRIST shall all be made alive," thus the Church teaches us to pray, "grant us so to eat the flesh of Thy dear SON JESUS CHRIST, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him and He in us." Having thus far explained

the nature of the Holy Eucharist, we must now consider what preparation is necessary, before we come to it.

PREPARATION FOR THE HOLY COMMUNION.

Self-Examination.

I. We are told in the Prayer Book, that the first thing to be done by those who are preparing to come to the Holy Communion, is, "to examine themselves, whether they repent them truly of their former sins." Now in order to do this, you must find some opportunity of being alone,¹ when no one is likely to disturb you; and inquire of your conscience, in the follow-

¹ If you cannot do this at home, go to Church as soon as the door is opened, which is usually half-an-hour before the service begins; and, taking your place where you are least likely to be disturbed, act according to the above directions, while the congregation are coming in. This should be on the Sunday before you intend to communicate; or, at the latest, on the Friday in the week before (if there is service).

ing manner, what there is which you have need to repent of.

First, repeat the LORD'S Prayer, slowly and carefully, that GOD may direct you in finding out whatsoever, in you, has been displeasing to Him.

OUR FATHER, &c.

Having done this, sit down and think what is your besetting sin—that is, the sin which you find it most difficult to overcome.

Are you most often tempted to pride? or to envy? or to anger? or to lust? or to gluttony? or to covetousness? or to sloth?

Having answered this to yourself, consider how your besetting sin most frequently shows itself. Does it make you feel inclined to *do* some act which you know to be wrong? or does it lead you to *say* things which you ought not? or to *think* about wicked things in your secret soul? If you have¹ communicated before, consider—

Have you been *tempted* to give way to

¹ If you have never communicated before, you must look back upon your whole life, and instead of asking yourself whether you have committed such a sin, or broken such a Commandment, since you

your besetting sin, since you last received the Blessed Sacrament? Have you *given way to it* since you last received the Communion? How often, so far as you can recollect? On what occasion did you last give way to it? Do you remember any other occasions? Have you tried to get the better of it? What did you do, in order to get the better of it? Have any of the other sins, got any power in your heart? Which of them? Did you feel tempted to these sins before you went to the last Communion? Had you ever fallen into them before? Have you given way to them since? How often, so far as you can remember?

Next, consider which Commandments have you broken so far as you can remember. (1) What thing have you put in the place of God by loving it, or caring for it, more than you do for Him? (2) Have you given way to any fancies in your own mind about God or Religion? Have you doubted about any truth which the Church teaches

last communicated, you must consider if you have *ever* done such things as are here mentioned, and here it may be remarked that, whatever your age may be, you ought always to consult a Priest before you receive your *first* Communion.

concerning God? Have you been to any meeting of Schismatics? or other unlawful assembly? (3) Have you given way to a habit of swearing, or using any bad language? When did you do so last? (4) Have you been absent from Church on Sundays, and the greater Holydays, without cause? Have you spent these days in pleasure without attending at all to religion? Have you despised the lesser Holydays appointed by the Church? Have you refused to attend the service on such days, when there was nothing to hinder you? Have you neglected the Fast Days of the Church without reasonable cause? (5) Have you been disobedient or disrespectful to your parents, or those in authority over you? (6) Whom have you been most angry with? On what occasions? (7) Have you given way to evil thoughts, such as defile the soul? How often, so far as you can remember? Have you used any unclean language? On what occasion? Have you done any unclean act? On what occasion? (8) Have you taken anything which did not belong to you? Have you defrauded any one in any way? Whom have you thus defrauded? (9) Have you slandered any one? Have

you told any lie? Have you spoken of any person's faults without reason? (10) Have you desired to be different from what you are, in any worldly way? Have you thought it hard that you were not richer? Have you thought it hard that you were not higher in rank? Have you desired anything which did not belong to you? What do you desire most in this wrong way? Do you remember any other sin?

Now if, when you have thus examined yourself, you find some sins which make you afraid, and weigh upon your mind, so that you doubt what to do, go as soon as possible to the Priest of your Parish, "or some other discreet and learned Minister of God's Word," that he may direct you how to act; and that you may be delivered from this burden which afflicts you, by means of absolution, and receive such counsel and advice as may be needful for you.

If, on the contrary, after a careful examination of yourself, you find nothing which particularly distresses¹ you; kneel

¹ You must be careful not to deceive yourself on this point: it may be, you are not distressed at the sins you have discovered, because your heart is get

down, and humbly confess the sins which you have discovered, and commend yourself to the mercy of God, as follows :—

A Form of Private Confession before the Holy Communion.

II. I confess unto Thee, O God, that I have sinned very often by thought, word, and deed, through my fault, through my own fault ; [especially in that I have *here mention the different sins which you have discovered in the course of your self-examination.*¹ *If you find it difficult to recollect them, pause, and turn back to the form of Self-examination, to assist your memory. When you have specially mentioned all the sins that you can possibly remember, continue thus :* Of these sins which I remember, and of all my other

ting hard. In deciding whether you ought to go to the priest or not, put this question to yourself—Should I be content to feel no more about this sin if I were going to die ? What appears trifling now might appear very terrible then ; so be careful on this point.

¹ Here it may be observed, that you are not to confess the same sin twice ; that is, if you have confessed it before the Communion once, you need not mention it over again, before you go another time.

sins which I have forgotten, or which I heeded not when I committed them,] I accuse myself before Thee, O God ; humbly beseeching Thee to have mercy upon me ; to put away all my sins ; to deliver me from all evil ; to confirm and strengthen me in all goodness ; and to bring me to everlasting life ; through JESUS CHRIST our LORD. Amen.

I have sinned, O LORD, I have sinned ; have mercy upon me, and pardon me. What can I do for all my sins, except humbly confess them, and grieve over them, and ask for Thy forgiveness ! O my God, I beseech Thee to hear me. All my sins displease me, I desire never to commit them again ; but I repent of them, and will repent of them as long as I live. For Thy holy Name's sake, forgive me all that is past. Behold I commend myself to Thy mercy ; I resign myself into Thy hands ; praying Thee to burn away in the fire of Thy love, all the evil which I have done, from the day when I was first able to sin unto this hour ; blot out, I beseech Thee, every stain ; cleanse my conscience from every defilement ; give me back Thy grace which I have lost through my offences ; and restore me again to Thy fa-

your ; through JESUS CHRIST our LORD.
Amen.

Now having made your Confession, it may be that you begin to feel wearied ; for self-examination is often found to be tedious, so much so, that many persons give up the practice of it entirely, and prefer to live on as they are, rather than look at their danger : it is to be feared that many such persons perish, when a little care would have enabled them so to live, by the grace of God, as to be saved : however tired therefore you may be of self-examination, it is a practice you must determine to continue to the end of your life ; at the same time it is a very bad plan to go on with *any* religious exercise, *too long at once*. Wherefore, your Confession being ended, if you feel in any way tired, shut the book and put off the next part of your preparation, for the present.

Resolutions.

III. The Catechism tells us that the second thing to be done in preparing for the Holy Communion, is, *steadfastly to purpose to lead a new life*. Now it is not enough to do this in a general way, simply feeling

that you mean to better on the whole. A great number of persons seem to think that this sort of purposing is sufficient, and the consequence is, that they never really improve, they leave the Altar with the best intentions, and fall into their former bad habits as soon as they get back again into the world: before we can purpose really to lead a new life, we must know the faults of our past life, we must have found out the different things which require to be corrected: this you have done in your self-examination. You have found this sin, and that sin, which required to be confessed: and you found also that you are more given to commit one sin than another. Now when you say that you *steadfastly purpose to lead a new life*, how do you intend to get the better of these sins, which most often lead you astray? For instance, if you found on examining yourself that the sin you had most often committed, was, by going into passions, or giving way to ill-temper, how do you mean to keep from this sin for the future? You must make certain good resolutions about the particular sin which most frequently overcomes you; thus, for instance, the man who is most easily over-

come by anger will not say only, I do not mean to go into a passion again, for if this is all, he will most likely fall again the next time there comes any temptation; but he will say to himself, I resolve to do such and such things, in order to correct my temper.

In steadfastly purposing therefore, to lead a new life, we must consider what are our temptations, and then resolve upon some plan for overcoming those temptations, next time they oppress us. Now, considering that almost every one is tempted in a different way, it would be quite impossible to give any set of rules, which would be likely to meet all your difficulties; if, therefore, you require instructions in your particular case, you must ask your spiritual adviser how to act. The experience of different saints (who have had many trials, and temptations to pass through) has shown us a way to conquer every sin, by the grace of God; therefore in making your resolutions for the time to come, if you do not know what to do, or how to use the grace of God in resisting temptation, or advancing in holiness, go to those appointed to teach you.

At the same time, it may be useful for

you to know certain general rules, which have been laid down for us, by many holy men, who have finished their course, and kept the faith. The general rules for overcoming sin are 1. To use frequent and earnest prayer; 2. To meditate often upon the things which concern our salvation; 3. To read the Scriptures, and other spiritual books; 4. To receive the Holy Communion frequently, after due preparation; 5. To examine our consciences every day; 6. To be continually watchful over ourselves (in thought, word, and deed); 7. To be always occupied with *something*, either Religion, business, or harmless amusement; 8. To resist the first feeling of evil in ourselves; 9. To avoid temptation, where it is possible to do so; 10. To deny ourselves for the sake of others; 11. To give alms according to our means; 12. To fast at certain times, and to be always moderate in eating and drinking.

Charity.

IV. Having thus far prepared yourself by Confession of your sins past, and by making good resolutions for the time to

come, the Church teaches you to get yourself ready for the presence of your Redeemer, by exercising your faith and love : you must have, the Catechism tells us, a lively faith in God's mercy through CHRIST, with a thankful remembrance of His death, and you must be in charity with all men : you will have discovered in the course of your self-examination, whether you are in charity with all men ; nevertheless, as persons are very apt to deceive themselves on this point, I shall give you one or two cautions, concerning the charity which the Church requires of you when you come to the Holy Communion, before speaking of the faith and the thankfulness which must be stirred up within you. Consider then, you are to be in charity with *all* men, not only with those whom you are inclined to love, but with those also whom you are inclined to dislike, as our blessed SAVIOUR cautioned us, saying, " If ye love them that love you what reward have you ?" (S. Matthew v. 46.) To be in *charity* with people means to love them : Therefore ask yourself the question, *Whom do I feel most inclined to dislike of all the people I know ?* Now there are two reasons why we may be in-

clined to dislike a person. First, it may be because of what they are in themselves, they may perhaps be very disagreeable in their manners, or they may have certain faults which we do not like to see, or they may live on in the practice of certain sins which shock us: they may, in short, be evil speakers, liars, slanderers, thieves, fornicators, swearers, or hypocrites, or they may be proud, vainglorious, or passionate, or obstinate, or may have many ways that greatly annoy us. And you may feel inclined to say, I cannot help disliking such people; nay, you may almost feel it *right* to dislike them. But it is a mistake; you ought not to approach the blessed Sacrament till you feel yourself in charity with such people: but when I say you are to love them, I do not mean that you are required to feel, towards them, the same as you do towards those, whom you respect for their goodness. I will therefore go on to explain in what way you must love those, whom you feel inclined to dislike because of their faults. Consider then, you are going to unite yourself to JESUS CHRIST in the Sacrament, therefore you must feel towards these persons as CHRIST does. Now He hates their faults and sins, but

the beholding their sins does not make Him dislike *them*. What does it lead Him to do? It causes Him to use His endeavours to recover them from their faults. Now the sight of their sins should have just the same effect upon us, it should cause us to fear for them, and so to love them, as to seek as far as we can, to improve them; whether it be by speaking to them gently of their faults, or trying to encourage them in any virtue which we still see in them, or by praying for them: thus we shall be acting *with our LORD*, and therefore we shall be showing the truest charity which man can show. But, secondly, it may be that we dislike some people because of what they have done towards us: they may have injured us, or spoken ill of us, or despised us, or hindered us, either in our pleasure or our desires, or even in our religious duties. Now in order to be in charity with such persons, you must first forgive them so fully, that you would not do them any harm by word, or deed, even if you had the opportunity; and lest you should deceive yourself in this matter, make it a rule always to speak kindly about those, who have done you any harm.

Secondly, you should not only forgive them, but desire to do them good. Remember, it is a great privilege, when God gives us an opportunity of doing good for evil, because this is the highest way in which we can imitate the example of our Blessed SAVIOUR, and He Himself has taught us, that, when we do this, it is a sign that we are the children of God. (S. Matthew v. 45.) But here you may ask, Suppose I am obliged to prosecute some person according to law, or to speak of their evil doings, to those who have the power of restraining and punishing them, may I still consider myself in charity with them? Certainly you may, *if* you are acting without any malice, and only for the good of society, for we are to be in charity with *all* men, and if we see a sinner doing harm to others, and we have the power to prevent it, it is our bounden duty to do so; or if we think that what we do against him, will be really for the good of the sinner himself, it would be a very false charity, to refrain from doing it, merely because we wished not to distress him at the time. We read of S. Paul, that on one occasion, he exercised the authority which CHRIST gave the Apostles, and delivered

a man over to Satan ; but we find that he did this from charitable motives, for he tells us that he did so, that the man's "soul might be saved in the day of the LORD." Therefore when we are obliged to oppose or punish those who injure us, or to speak of their faults, our rule must be, never to act for the sake of revenging ourselves, but from a desire that what we do may be for the good of society, and may end in the improvement of the sinner himself.

Meditation and Prayer.

V. What now remains to be done in your preparation, is, to excite your faith and your thankfulness : this is the work of the HOLY GHOST. But at the same time you must do your part, by endeavouring to put your mind into a proper state for receiving His grace, and by asking for His assistance ; therefore, according to your leisure and opportunity, you must occupy yourself for the rest of the time before you go to receive the Sacrament, with meditation and prayer. But here I must caution you again, not to weary yourself with these spiritual exercises ; the yoke of CHRIST is

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easy, and His burden light ; the preparation for the Sacrament ought to be a great pleasure, more especially this last part of it ; therefore do not make it a toil. Recollect, that meditation and prayer become easier, the more we practise them ; and so, if you continue to lead a holy and devout life, the time may come, when you can meditate and pray, almost “without ceasing,” as S. Paul says ; but at present you cannot do this, if you are not much accustomed to such spiritual exercises ; and if you meditate or pray, so long that you are weary of it, there will be in your mind what is called a reaction, that is, your mind will be inclined to turn away from religion, rather than to delight in it. We meditate and pray, *not* in order that we may be able to feel afterwards that we have spent so much time in thinking about religion, or that we have said so many prayers, *but* in order to stir our souls to *desire* heavenly things, and to draw down the grace of God ; therefore when I say that we must spend the rest of the time before going to the Holy Communion, in meditation and prayer, I mean, so much of the time, as we can so employ without wearying ourselves. If you have never been in

the habit of meditating or praying much, it will be quite sufficient to spend a few minutes at a time in this way; and as you begin to find it more easy and pleasant, you can increase the time. But, on the other hand, you must know that even when you have become quite accustomed to such exercises, you will often find a weariness come over you; for many outward things, such as our health, or even the weather, produce an effect on our minds, and make us less apt for devotion. Now this feeling of indevotion, which sometimes comes upon those who are most devout, is a feeling which must be resisted. After we have once learned to find pleasure in meditation and prayer, we must not allow an indevout feeling to hinder us; for the continuing them in this case will not really weary us, but the temptation will pass away, and we shall find the same pleasure as we did before.

On the Manner of Celebrating the Holy Eucharist.

VI. Your private preparation for the Blessed Sacrament will not end, until the service of the Church begins to draw your thoughts to the great act itself; for the

Service is a public preparation, and thus you pass from your own private preparation, to that which the Church is providing, for all those who desire to approach the LORD, as their Sacrifice and their Life : you have done what you could in your own soul, and now the Church offers to help you, in coming to this great mystery of faith. But, before the Service begins, you will perceive that the House of God is so arranged, that wherever your eye turns, it may lead you to think of heaven ; and therefore before we speak of the service itself, we must say a few words on the outward things connected with it ; because all of them have a meaning, to which you will do well to attend. First, consider the Altar or Holy Table. An altar, is the place where sacrifice is offered. Thus we read of Abraham, that " he built an altar " when he was going to offer up Isaac ; " and he bound Isaac," the Scripture tells us, " and laid him on the *altar* ;" but we have a greater Sacrifice, than Isaac would have been, for we have the Body and Blood of CHRIST, under the form of Bread and Wine ; therefore, as S. Paul says, " we have an *altar* ;" then, as you look upon the altar, think how JESUS CHRIST is your

Sacrifice ; the Lamb of God that taketh away the sin of the world ; and consider how you are soon going to join with Him, in presenting His Sacrifice before God the FATHER. Now with regard to the Altar itself, there may be some things which attract your attention, though this is not so in every Church at the present day, it is enough that there be an Altar ; but in many places there are ornaments connected with the Altar, in order to help us to keep our thoughts fixed on heavenly things : thus, it may be, that you will see upon the Altar two candles ; these are placed here to remind you that your light must be shining. Candles are a very common type in the Scriptures (see Job xviii. 6 ; also xxi. 17 ; Psalm xviii. 28 ; Numbers iii. 31 ; Zechariah iv. 2 ; Revelation i. 20) : they remind us of the Christian life, for when the light of the world is bright, the candle shines very dimly ; when the light of the world is passed away, the candle is very bright. Just so it is with our souls, when our souls are lit (as it were) with worldly light, the light of the Gospel is very dim in us ; but when we have shut out the world, the Gospel fills ^{the} soul with its heavenly light : thus let

the candles on the Altar remind you of these two things. First, that you must shut out the world from your heart when you come to the Sacrament, in order that the light of heaven may be bright within you; and, secondly, that your light must shine before men when you get home, "that they may see your good works and glorify your FATHER, Which is in heaven." Again, it may be that the Altar is covered with a cloth of a particular colour. Now you must not be content with looking at it for curiosity, but consider that it is intended to assist you in your thoughts. To explain this, there are five different colours in the Church: they are white, red, purple, green, and black. White represents to us our Blessed LORD, because it is the colour of purity, and He is called the Lamb without spot; therefore we put white on the Altar whenever the services speak to us especially about our LORD, as at Christmas, and Easter, and Ascension, and because we read in Scripture concerning the Saints, that they "washed their robes, and made them white in the Blood of the Lamb;" we also use white at All Saints, and on the other Saints' days, when the Saint's *death* is not commemorated, as

on S. John's day, or the conversion of S. Paul; and because the Angels are pure and holy Spirits, we use the white on the day of S. Michael and all Angels. Red is the colour of fire, and so it represents to us the work of the HOLY GHOST; for we read He came down in the form of cloven tongues, like as of *fire*: thus we put red on the altar at Whitsuntide, when the services speak to us of the coming of the HOLY GHOST; and because red is also the colour of *blood*, we use it on the days of those saints who died as martyrs. Purple is a more solemn colour, what we should call half-mourning, and therefore we put purple upon the Altar on Fast days, and all through the solemn seasons of Advent, and Lent, and on the day of the Holy Innocents, because the fact commemorated on that day, is so very sad. Black is the colour of deep mourning, so we use that on Good Friday, when we commemorate the death of our Blessed Lord; and also when we say the Service of the Dead, before we go to lay them in the grave. The Green colour is used when the Church is not commemorating anything in particular, that is, from Epiphany to Septuagesima, and from Trinity Sunday to Ad-

vent. Green is the colour of nature, the colour of which the eye will never tire : and therefore the Church considers it most suitable for ordinary occasions. When, therefore, you look at the Altar, if it be covered with any particular colour, stop, and consider what the Church wishes to remind you of that day. But, besides the Altar and its ornaments, there are also the robes of the Priest, and those who assist him, to be considered ; for there is a meaning in these things also, which it concerns you to take notice of.¹ First, then, you see that all who are set apart to perform the service, wear what we commonly call surplices ; for they are going to stand in the presence of God, and therefore they must put on the garments of the saints ; and we read of the saints in heaven that they were clothed with white robes (Revelation vii. 9) ; the surplice, therefore, must remind you how near you approach to God, when you come into His House, seeing that those who minister there, are clad in the dress, which the Saints are represented as wearing in

¹ " That which inwardly each man should be, the Church outwardly ought to testify."—Hooker, *Becl. Pol. B. v. c. vi. 2.*

heaven. Secondly, you will see that the Priest wears a band of silk, which hangs down in front over the surplice; this is called the stole, and it represents to us the yoke of CHRIST; for though we are admitted at the altar into the presence of God, as the saints are, yet we are still on earth; still having to labour for the glory of God, and, if need be, to follow our LORD in suffering and sorrow; therefore let the sight of the stole remind you of the "work of faith, and labour of love, and patience of hope," (1 Thessalonians i. 3) which is required of the servant of CHRIST; and consider, how, if only we will give up ourselves to Him, we are sure to find His yoke easy, and His burden light. (S. Matthew xi. 30.)¹

Having noticed these things, that you may be led by all you see, to fix your mind on the great object for which you have come to Church, we go on now to the Service itself, which is divided into seven parts.

¹ The Priest has also another robe which hangs down over the surplice behind, and which is either white, or red, or blue, or lined with fur: this is called the hood; but as it has no distinct spiritual meaning, I have not stopped to speak of it: it was in old time a dress which was commonly worn by the Clergy, and it is now used to distinguish the ranks, or degrees, at the different universities.

I. The Public Preparation; II. The Commemoration or Instruction; III. The Oblation; IV. The Preparation of the Communicants; V. The Canon; VI. The Communion; VII. The Thanksgiving after Communion.

ORDER OF THE HOLY COM- MUNION.



¶ *The Priest standing at the North side of the table shall say the LORD's Prayer, with the Collect following, the people kneeling.*

Our FATHER, Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy

INSTRUCTIONS AND PRAYERS AT THE HOLY COMMUNION.

THE PUBLIC PREPARATION.

The First part of the Communion Service, which is the Public preparation, commences with the LORD'S Prayer, which is said in some places by the Priest alone; and in others by the Priest and people together. Join with the Priest, therefore, either secretly or aloud, according to the custom of the place; and while doing so, feel desirous to return to your Heavenly FATHER, through JESUS CHRIST, as a Penitent; for every day there are many things which tend to put even the holiest into that position.

In order that we may be fit to approach the altar of GOD, we must search out our hearts, and confess our sins. This we have done, by ourselves in private, before; but when we come to appear before GOD, as a *congregation*, the Church would have us make our confession openly together. Thus we pray in this Collect, that He, Who knows all our secrets, will send the HOLY SPIRIT upon us to cleanse our

HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy holy Name ; through CHRIST our LORD. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the Ten Commandments ; and the people still kneeling shall, after every Commandment, ask GOD mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said ; I am the LORD thy GOD : Thou shalt have none other gods but Me.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep My Commandments.

souls, as David prays in the Psalms; "O cleanse Thou me from my secret faults." If, then, you have time to do so at this moment, cast your thoughts over the secrets of your heart, and bring to your mind those things which you have confessed in your private preparation; so that you may be able to make your confession heartily at the end of each Commandment which you have broken.

This first part of the Communion Service represents to us the fallen state of mankind, unable to recover themselves without a SAVIOUR. Now as mankind were prepared for the coming of the SAVIOUR by the law, which showed them their necessity, by giving them a knowledge of sin; so the Church places the Ten Commandments here to convince us of our sins, that we may prepare for the presence of CHRIST by humbly confessing them.

Therefore, as the Priest rehearses each Commandment, you must think of it, as if, in GOD's Name, he was putting the question to you, and asking you whether you have broken this Commandment or not; and having examined your conscience in private before, you will be able to feel which Commandment you have broken since you last came to the Holy Communion.

Then, as you make the response, look back to the past, and try to feel really sorry as you say, "LORD, have mercy upon us;" and as you say the next sentence, "Incline our hearts to keep this law," look onwards to the future, and determine that you will strive more heartily

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the LORD thy GOD in vain: for the LORD will not hold him guiltless, that taketh His Name in vain.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the LORD thy GOD giveth thee.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

against those temptations which have led you to break the law of GOD.

When you come to the last response, which is somewhat different from the others, commend yourself entirely to the care of GOD; knowing that you are not safe from any sin unless the grace of GOD be with you, and fixes His law continually in your soul, for we are in danger of being attacked by sudden temptations as well as those which come upon us more gradually; and, unless the law of GOD be so written in our hearts, that we can reply at once to the tempter, we are likely to fall.

With regard to those Commandments which you do not remember to have broken since you last communicated, you must consider that "we are members one of another," that we are told to bear one another's burdens, and to pray for one another; and thus, although you may believe that you have not broken this or that Commandment, yet there may be many others in the congregation whose temptations have been different to yours, and who are repenting of faults which the grace of GOD has kept you from committing; therefore, when you make the response at the end of those Commandments which you think that you have not broken, since you last communicated, let it be a prayer for those who have been more tempted than you have been.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

People. LORD, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

Almighty God, Whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the

THE COMMEMORATION OR INSTRUCTION.

The Second part of the service represents to us the Incarnation of our LORD JESUS CHRIST, in the same way as the first part led us to think of the state of fallen man under the law, for having prepared us to see the need we have of a SAVIOUR by convincing us of sin,

heart of Thy chosen Servant *Victoria*, our Queen and Governour, that she (knowing whose minister she is) may above all things seek Thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance; through JESUS CHRIST our LORD, Who with Thee and the HOLY GHOST liveth and reigneth, ever one GOD, world without end. *Amen.*

Or,

Almighty and everlasting GOD, we are taught by Thy holy Word, that the hearts of Kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of *Victoria* Thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful FATHER, for Thy dear SON's sake, JESUS CHRIST our LORD. *Amen.*

the Church would lead us on to behold how the coming of JESUS CHRIST in the flesh has given us a hope which we could not have had by means of the law ; thus we either commemorate some fact connected with our Salvation, or we receive instruction from the actions or the sayings of our LORD. For instance, at Christmas we are led to turn our thoughts (at this part of the service) upon our LORD'S Birth ; at Easter, to think of His Resurrection ; on Holy Thursday, of His Ascension ; at Whitsun-tide, of the descent of the HOLY GHOST ; at All Saints, of that great company of the redeemed who have passed into the other world ; and on Saints' days, of some particular grace to which the Saint attained, through JESUS CHRIST. But on other days when there is no commemoration, as for instance on Common Sundays, we are led to meditate upon some miracle or parable, or something which was done or said by our Blessed LORD.

This part of the service commences with the Collects, of which there are always two, for it has been the custom from the very earliest times to say a Collect for our earthly ruler, according to the command of S. Paul to Timothy (1 Tim. ii. 1, 2). While this Collect for the Queen is said, desire earnestly that she may so be able to enforce the keeping of God's Commandments, that the solemn truths you are now about to hear, may be gladly received, and bring forth their fruit in this nation.

¶ Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall be read the Gospel (the people all standing up), saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

The Collect.

The Epistle.

The Gospel.

I believe in one GOD the FATHER Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one LORD JESUS CHRIST, the only begotten SON of GOD, Begotten of

The Collect for the day has a particular reference to the fact commemorated; or if there is no commemoration, it is usually a prayer, for some grace or blessing, mentioned in the Epistle or Gospel.

The Epistle either speaks of the fact commemorated, or sets before us some practical truth. It is called the Epistle, because it is usually from one of the Epistles; but this is not always the case, as sometimes a passage is read from the Acts of the Apostles, or from the Prophets, where it is more suitable to the day.

When the Epistle is ended, all stand up as a mark of respect to our Blessed LORD, Whose actions or words are now about to be rehearsed. It is usual, immediately before the Gospel, to sing or say, "Glory be to Thee, O LORD."

While this is going on, think within yourself what real cause you have to glorify GOD, for giving you that light, which so many have never seen.

When the Gospel is ended, it is usual to sing, or say:

"Praise be to Thee, O CHRIST."

Then the Priest, standing at the Altar, commences the Nicene Creed, which is said or sung by the whole congregation. You must consider this as an act of faith, for it is not merely recited here, that we may remember the truths of the Gospel; but having just heard the words

HIS FATHER before all worlds, **GOD** of **GOD**, **Light** of **light**, **Very GOD** of **very GOD**, **Begotten**, not made, **Being** of one substance with the **FATHER**; **By Whom** all things were made, **Who** for us men, and for our salvation came down from heaven, **And** was incarnate by the **HOLY GHOST** of the **Virgin Mary**, **And** was made man, and was crucified also for us under **Pontius Pilate**. He suffered and was buried, **And** the third day He rose again according to the **Scriptures**, **And** ascended into heaven, **And** sitteth on the right hand of the **FATHER**. **And** He shall come again with glory to judge both the quick and the dead: **Whose kingdom** shall have no end.

And I believe in the **HOLY GHOST**, The **LORD** and **Giver** of life, **Who** proceedeth from the **FATHER** and the **SON**, **Who** with the **FATHER** and the **SON** together is worshipped and glorified, **Who** spake by the **Prophets**. **And** I believe one **Catholic** and **Apostolic Church**. I acknowledge one **Baptism** for the remission of sins, **And** I look for the **Resurrection** of the dead, **And** the life of the world to come. **Amen**.

[*The Sermon.*]

of the Gospel, we turn to tell JESUS CHRIST that we believe all that is written, in His Holy Word. While, therefore, you are repeating the Nicene Creed, endeavour to feel as if you were speaking to JESUS CHRIST, and telling Him your faith, as S. Peter did, when he answered and said, "Thou art the CHRIST, the SON of the living GOD;" (S. Matth. xvi. 16;) remembering the words of S. Paul to the Romans, "If thou shalt confess with thy mouth the LORD JESUS, and shalt believe in thine heart that GOD hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. x. 9, 10.)

¶ Then shall the Priest return to the LORD's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

Let your light so shine before men, that they may see your good works, and glorify your FATHER Which is in heaven.—*S. Matth. v.*

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal.—*S. Matth. vi.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets.—*S. Matth. vii.*

Not every one that saith unto Me, LORD, LORD, shall enter into the kingdom of heaven; but he that doeth the will of My FATHER Which is in heaven.—*S. Matth. vii.*

Zaccheus stood forth, and said unto the LORD, Behold, LORD, the half of my goods I give to the poor; and if I have

THE OBLATION.

The Third part of the service now commences. This is called the Oblation; and represents to us our Blessed SAVIOUR yielding up Himself to become the Sacrifice for mankind; for now the Bread and Wine, which is soon to be consecrated to be the Body and Blood of CHRIST, is placed on the Altar, and made ready, just as the LORD made Himself ready for the Sacrifice in the Garden of Gethsemane, when He gave Himself up to the will of His FATHER.

The Offertory consists of some verses from Scripture, of which the Priest reads one (or more) before placing the Bread and Wine on the Altar. It is called the Offertory, because while it was read (in former times) it was the custom for the people to offer the Bread and Wine for the Communion; and although they do not do so now, yet the Offertory is very suitable in this place, because the Bread and Wine are offered by the Priest in the name of the whole congregation; and that they may show their readiness to offer, it is usual for them to give alms for pious and charitable uses, which are placed on the Altar, with the Bread and Wine.

With regard to this custom of giving alms at this part of the service, there are one or two things to be observed. First, it is not at all *necessary* to give. Some people fancy that they are expected to give something, and stay away because they have nothing with them, or

done any wrong to any man, I restore fourfold.—*S. Luke xix.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?—*1 Cor. ix.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?—*1 Cor. ix.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the LORD also ordained, that they who preach the Gospel should live of the Gospel.—*1 Cor. ix.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.—*2 Cor. ix.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap.—*Gal. vi.*

While we have time, let us do good

because they cannot afford to give, so often as they would wish to come. This is a great mistake, for GOD knows all our circumstances, and we may be sure, that He would rather have us come to Him for life in the Holy Communion than have us stay away for want of an offering. He desires our hearts, not our money. At the same time, if we have money, it is our duty to show our thankfulness to GOD, by giving up some of it for His glory, when we come to receive the greatest of all blessings from Him. But, secondly, I caution you never to give for the sake of being seen. Rather than give from such motives, you had much better not give at all; for as one of the Sentences of the Offertory reminds you, "GOD loveth a cheerful giver." When you do intend to give, settle beforehand what you can reasonably afford: do not let it be always the same sum, but act according to S. Paul's rule.—"Upon the first day of the week let every one of you lay by him in store, as GOD hath prospered him."—(1 Cor. xvi. 2.)

And when you offer it, say,

O LORD, I beseech Thee to accept this my offering, which I humbly make before Thee, in token of my thankfulness for all the blessings which Thou hast vouchsafed unto me; and as a sign of that offering which I here present unto Thee inwardly in my soul, of all my affections and desires; and I pray Thee, O LORD, that, as I am permitted this day, to join with Thy dear SON JESUS CHRIST in the Offering of Himself, so

unto all men; and especially unto them that are of the household of faith.—*Gal. vi.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry anything out.—*1 Tim. vi.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.—*1 Tim. vi.*

God is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have showed for His Name's sake, who have ministered unto the saints, and yet do minister.—*Heb. vi.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased.—*Heb. xiii.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?—*1 S. John iii.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the LORD shall not be turned away from thee.—*Tobit iv.*

I may be enabled, by Thy grace, to submit my will to Thee, as He did on the same night that He was betrayed, when He prepared Himself, to be the Sacrifice, for the sins of the whole world; through the same JESUS CHRIST our LORD. Amen.

If you make no offering of alms, say, as follows:

O LORD, I beseech Thee to accept this my offering, which I here present unto Thee inwardly in my soul, of all my affections and desires; and I pray Thee, that, as I am this day permitted to join with Thy dear SON JESUS CHRIST, in the offering of Himself, so I may be enabled, by Thy grace, to submit my will to Thee, as He did on the same night that He was betrayed, when He prepared Himself to be the Sacrifice, for the sins of the whole world; through the same JESUS CHRIST our LORD. Amen.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity.—*Tobit iv.*

He that hath pity upon the poor lendeth unto the LORD: and look, what he layeth out, it shall be paid him again.—*Prov. xix.*

Blessed be the man that provideth for the sick and needy: the LORD shall deliver him in the time of trouble.—*Psalms xli.*

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.*

After which done, the Priest shall say,

Let us pray for the whole state of CHRIST'S Church militant here in earth.

Almighty and Everliving God, Who by Thy Holy Apostle hast taught us to

Then, during the time that the Priest is presenting the Alms, and placing the Bread and Wine on the Holy Table, say as follows, to yourself.

Receive us, O LORD, who come unto Thee in the spirit of humility, and with contrite hearts; and grant that the sacrifice which is offered before Thee this day, may be well pleasing in Thy sight; through JESUS CHRIST our LORD. Amen.

Then, when you see the Bread and Wine on the Table, say,

Come, Thou Sanctifier, Almighty Everlasting GOD, and bless the sacrifice prepared in Thy Name.

Let my prayer be set forth in Thy sight as the incense: and let the lifting up of my hands

¶ *And, when he delivereth the Bread to any one,
he shall say,*

The Body of our LORD JESUS CHRIST,
Which was given for thee, preserve thy
body and soul unto everlasting life. Take
and eat This in remembrance that CHRIST
died for thee, and feed on Him in thy
heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any
one shall say,*

The Blood of our LORD JESUS CHRIST,
Which was shed for thee, preserve thy body
and soul unto everlasting life. Drink This
in remembrance that CHRIST's Blood was
shed for thee, and be thankful.

time, or wish to change them, use some of those at page 143.

Now go to the Altar with great reverence, but without fear, think of the love and mercy of your LORD in thus coming to you. As the Priest begins to communicate those who are kneeling with you, say to yourself:

LORD, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my soul shall be healed.

Receive into your hand the Sacrament of the Body of CHRIST the moment the Priest offers it to you (whether it be at the beginning, or in the middle, or at the end of the sentence which he here repeats); and put it at once into your mouth, taking great care not to drop any particle of it.

Now stop and meditate on the greatness of the gift which GOD has bestowed upon you. Say nothing; but continue thinking upon that love, which, having given you GOD's Only Begotten SON, will also with Him freely give you all things; until you perceive that the Priest is about to administer the Cup, then say to yourself, "What reward shall I render unto the LORD for all the benefits He hath done unto me? I will receive the cup of salvation, and call upon the Name of the LORD. I will call upon the LORD, Which is worthy to be praised, and so shall I be safe from mine enemies."

Receive the Chalice as it is offered to you,

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

and do not hold it longer than you can help; but put it to your mouth at once, and then return it to the Priest. If, by accident, any drop of the Sacrament of the Blood of our LORD remains outside your mouth, do not think of wiping it off, but draw it into your mouth.

As soon as you have communicated, return to your place, and meditate quietly on the fact that the LORD is now with you. Do not exert yourself too much to satisfy your feelings. Faith very often does not receive comfort through the feelings. It is one of the ways in which GOD tries our faith by not giving us such a proof as we desire to have: true faith believes and rests contented, even when we do not feel what we should wish; therefore do not disturb yourself because you are not lifted up in your soul as you expected to be; only say to yourself, "The LORD is with me, and in me. I can do all things through CHRIST Which strengtheneth me."

But if there are many more to communicate, and you again require help to keep your attention fixed, use some part of the devotions in page 150, in the same manner as you used the devotions before Communion.

THE THANKSGIVING, OR POST-COMMUNION.

When all who intend to communicate have received the Blessed Sacrament, the Priest returns to the Altar, and says the last part of the

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

Our FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Service, commonly called the Post-Communion; which is a thanksgiving to GOD for the great blessings we have received through the Sacrament. This part of the Service, which represents to us the Resurrection of our LORD, commences with the LORD'S Prayer; for we are now united with GOD the SON, and He is not ashamed to call us brethren; therefore we speak to His FATHER, as our FATHER. (S. John xx. 17.) Thus the two first words, *Our Father*, ought to excite our faith, and to make us feel how we are united with all Christians, as children of the same FATHER; and the words following, *Which art in heaven*, remind us that we should set our affections on things above, where our inheritance is, which GOD has promised us.

1. Then we say, desiring fervently the glory of GOD, *Hallowed be Thy Name*.

2. We desire that the power of sin, the world, and the devil, may be destroyed; and that GOD alone may reign in us, and unite us with the number of His elect, as we say, *Thy kingdom come*.

3. Submitting our souls entirely to that which pleases GOD; and fully persuaded that nothing can go right, except it be according to His will. We desire that that will may be fulfilled in us, and in all men, as it is fulfilled among the blessed, saying, *Thy will be done in earth, as it is in heaven*.

4. Then making known our wants to GOD, we

¶ *After shall be said as followeth.*

O LORD and heavenly FATHER, we Thy humble servants entirely desire Thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy SON JESUS CHRIST, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable,

ask for those things, whether spiritual or temporal, which may be for the good of our souls; and we desire above all to be often fed with the Blessed Sacrament, for that is the Bread of life, which must be our continual strength and support. We should think of this as we say, *Give us this day our daily bread.*

5. Then we should feel a lively repentance for our own sins, joined with a sincere love of our brethren, which leads us to pardon all injuries we have received; so that we say from our hearts, *Forgive us our trespasses, as we forgive them that trespass against us.*

6. And then, considering our own weakness, which would plunge us into all kinds of sin if GOD should abandon us, we say to Him, *lead us not into temptation; but deliver us from evil,*—that is, from all which may hurt the soul.¹

Then follows a Prayer, in which we declare the several objects for which we have united with CHRIST in offering His Sacrifice before GOD; and we pray that this Sacrifice may be effectual to us in obtaining what we have desired. The four objects for which the Sacrifice was offered, as we have already considered (see page 42), were, 1st, for the glory of GOD; therefore we call it “a Sacrifice of praise;” 2ndly, to render thanks to GOD, therefore we call it “a Sacrifice of Thanksgiving;” 3rdly, for the obtaining remission of sins, therefore

¹ The above comment on the Lord's Prayer is taken from Lebrun, but is not a literal translation.

holy, and lively sacrifice unto Thee ; humbly beseeching Thee, that all we, who are partakers of this Holy Communion, may be fulfilled with Thy Grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through JESUS CHRIST our LORD ; by Whom, and with Whom, in the unity of the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end.
Amen.

Or this,

Almighty and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these Holy Mysteries, with the spiritual food of the most precious Body and Blood of Thy SON our SAVIOUR JESUS CHRIST ; and dost assure us thereby of Thy favour and goodness towards us ; and that we are very members incorporate in the mystical Body of Thy SON, which is the blessed company of all faithful people ; and are also heirs through hope of Thy

we pray that "we and all the whole Church may obtain remission of our sins;" 4thly, for the obtaining what we desire for ourselves and others, through CHRIST; therefore we here pray that we and the whole Church may obtain all the benefits of CHRIST's Passion. While this is said, we should think of the dead as well as the living, for we must remember that they are still members of His Holy Church, although separated from us for a season.

Having thus prayed to GOD that He will accept our Sacrifice which we have offered in CHRIST, and make it effectual to us for these four purposes, we go on to offer ourselves to His service, and ask for grace to enable us to carry out what we have resolved, and we pray that He will accept us in all that we do, not for the merit of the action, but for the sake of JESUS CHRIST, now present with us and in us. During this prayer desire earnestly in your mind that you may give yourself up entirely to the will of GOD: at the end of it say, "I will go forth in the strength of the LORD GOD, and will make mention of Thy Righteousness only."

The other prayer, which may be said instead, is not often used: it refers rather to the Communion, than the Sacrifice which we have offered in CHRIST. If this prayer should happen to be said, lift up your heart with thankfulness for the great gift you have received, and desire that you may never turn aside from

everlasting Kingdom, by the merits of the most precious Death and Passion of Thy dear SON. And we most humbly beseech Thee, O heavenly FATHER, so to assist us with Thy Grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through JESUS CHRIST our LORD, to Whom, with Thee and the HOLY GHOST be all honour and glory, world without end. *Amen.*

¶ Then shall be said or sung,

Glory be to GOD on high, and in earth peace, good-will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O LORD GOD, Heavenly King, GOD the FATHER Almighty.

O LORD, the only-begotten SON JESU CHRIST; O LORD GOD, LAMB of GOD, SON of the FATHER, That takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of GOD the FATHER, have mercy upon us.

the way of life upon which you now have entered, in company with all those who hope to be saved.

Then follows the hymn, "Glory be to GOD on High," which commences with the words of the Angels, on the night when the LORD was born. In the first part we give thanks to GOD the FATHER, for having sent JESUS to be our SAVIOUR; the second part is a prayer to JESUS CHRIST as our Sacrifice, that He will pardon and hear us: think within yourself what CHRIST has done for you, and lift up your heart with thankfulness, while you address Him as the LAMB of GOD That taketh away the sins of the world.

For Thou only art holy ; Thou only art the LORD ; Thou only, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD the FATHER. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this blessing.*

The Peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD : and the Blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you and remain with you always. *Amen.*

* * Kneeling is the proper posture throughout the Communion Service, except at the Offertory, Exhortation, and Gloria in Excelsis, when all should stand.

Lastly comes the peace of GOD, and the blessing; in former times the peace of GOD was given before the Communion, but here it is joined with the blessing.

While the Priest gives the Peace of GOD, consider that he is speaking for CHRIST, and think of those words of the SAVIOUR, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—*S. John* xiv. 27.

As the Priest pronounces the blessing, consider that through the SON you are reconciled to the FATHER, and therefore you receive strength from the HOLY GHOST: thus the Three Persons of the Trinity work together for your salvation, and you alone can hinder yourself from being saved. At the end of the blessing say, "Amen." Then pause a moment and think—You are now to go forth again into the world, where there will be temptations to resist, difficulties to overcome, and sorrows to bear; there will be slander and persecution, there will be the seven deadly sins; there will be the devil anxious to drive you away from CHRIST: are you not almost afraid to leave the house of GOD, lest you should fall again into sin? do you not feel with David, "I had rather

be a door-keeper in the house of my God, than to dwell in the tents of the ungodly?"

Be not afraid, GOD is able to keep you as safe in the world as at the Altar, your SAVIOUR is with you, and in you now, and He goes with you into the world, wherefore say to Him as you rise up to leave the church,

Into Thy Hands I commend my spirit, for Thou hast redeemed me, O LORD Thou GOD of truth. Amen.

After you return from the Communion, spend the rest of the day religiously, but cheerfully; take care not to let the things of earth disturb you, or put you out of temper, for this is the most common temptation of the devil, and one which he can bring against us most easily, and for this reason: after our minds have been altogether turned towards heavenly things, we find that the common things about us are annoying: we may have work or business to do, which brings us into contact with bad people, or those who despise religion, and this is very trying; or our earthly duties may seem more tedious, while we wish to keep in the same state of

mind, which we have been in all the morning. In order to keep from this temptation, consider, that it is one of the trials we have to endure on earth, that we shall serve God in the midst of hindrances, and look upon every hindrance as an opportunity of serving God, in the way He desires to be served. You have received the grace of God, through CHRIST, in the Holy Communion. Now this hindrance, which seems so trying, is an opportunity for you to use this grace: the grace of God was not given you that you might have the satisfaction of feeling good, but that you might struggle against the world, the flesh, and the devil, and *keep good in spite of temptations*: thus if any one provokes you on this day that you have received the Sacrament, show the grace of God within you, by gentleness and meekness; if you have much work to do which you cannot help, show the grace of God within you, by diligence; do the work as if you were doing it for God, and not for man: for be sure of this, that whatever station of life God has placed you in, He is honoured, when you diligently fulfil the duties of that station.

And now resolve in your mind that you will receive this Holy Sacrament again frequently : as to how often you receive it, must depend upon circumstances ; and if you are in doubt on this matter, the safest way is to consult the Priest of your parish ; but all who wish really to serve God, will find it is not too often to take it once in a month,¹ or once every six weeks. To receive it only once or twice in the year, as many persons do, is a very bad rule ; for in this way we can hardly expect really to advance in holiness, inasmuch as we are likely to forget the last Communion, before we begin to prepare for the next ; whereas each Communion ought to be a step on the way of life, enabling us to go on better, every time we receive it. No doubt you will have many things to put you back before you come again ; you will sin again, for if you expect to go on and be perfect in this life, you are much mistaken ; you cannot hope to be perfect in this life, and you will have many falls before you have advanced far in religion ; but be not dismayed, God knows your weakness ; and if only you hate your sins, and do your best to overcome them,

¹ Some will be able to communicate weekly.

they need not make you afraid to come to the Holy Communion, for GOD will put them away, and will give you more strength to stand firm, the oftener you come to seek it.

MEDITATIONS AND PRAYERS.

Before the Holy Communion.

¶ *To be said either at home or in Church.*

O how great was Thy love towards me, my LORD and Master, in that before Thou didst depart out of this world unto the FATHER, Thou preparedst a heavenly nourishment for my soul; how infinite was that love which led Thee to take upon Thee the nature of Man, to suffer all the bitter sorrows of Thy Passion, and Thy death of shame; but now Thou workest a miracle of love far beyond all other miracles, in giving Thyself to be the food of my soul, by entering as GOD and Man into my heart. O JESUS, who is like unto Thee? who shall not give themselves up altogether to Thee, when Thou

didst deliver up Thyself as a Ransom for us. I would love Thee, O LORD, as my only consolation here, my only joy, and my only good; I would love Thee from the depths of my heart, and with all the powers of my mind; I desire to increase in my love towards Thee, every hour that I live. O JESUS, my SAVIOUR, Thou good Shepherd, grant that I may be so united with Thee, in receiving Thy Body and Blood, that through Thy Wounds I may find a cure for all my infirmities; that from Thy Stripes I may draw strength and courage to resist my temptations, and faithfully to serve my GOD. My soul hath longed for Thy salvation, my heart and my flesh rejoice in the Living GOD. O LORD, my GOD, if I had all the fervent desires, and the holy love which inspired Thy blessed Saints, how joyfully should I approach Thee, as the Fountain of eternal light and love! LORD, come unto me to console Thy unworthy creature, who waits anxiously for the comfort of Thy Sacramental Presence, for all things are vanity, unless they bring me nearer to Thee. Our FATHER, &c.

Or this.

O my King and my God, Who wilt soon enter into my soul, that Thou mayest set up Thy Kingdom within me, I desire Thee with all the powers of my mind, O Thou the Gentiles' King, so long desired of them; Thou Who openest and no man shutteth, open my heart to receive Thee, and do Thou Thyself make it fit for Thy habitation; for the deeper I search into myself, the more my confusion increases; for all that I see in myself, appears more likely to drive Thee away than to draw Thee unto me; and yet Thou dost not only invite me, but with desire Thou desirest to make this Supper with me. Wherefore trusting only to Thy love and Thy goodness, I dare to come unto Thee, that Thou mayest nourish me; if Thou didst desire me, how much rather should I desire Thee; my heart, as a barren and dry land where no water is, desires Thee, the Fountain of grace and mercy; for who can tell of all the blessings which Thou, LORD, in Thy goodness hast prepared for the poor? eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which Thou hast pre-

pared for them that love Thee. O merciful LORD, grant that I may love Thee, in return for Thy great love ; enlighten my mind and inspire my soul, that I may never more resist Thy grace, or hinder it by my sins ; destroy in me the love of this world, that I may consecrate my heart to Thee ; stir up in me a fervent desire to receive Thee often, and to bring others to find Thee at Thy holy Altar, that I, who have been so often the miserable slave of sin, may, through Thy grace, become the joyful servant of Thy love. O Everlasting FATHER, Who art about to strengthen and refresh my soul, through the merits of Thy SON, grant that I may have grace to give myself up wholly to Thee. Our FATHER, &c.

Or this.

O LORD, Who hast said in Thy Holy Word, "Come unto Me, all ye that labour and are heavy laden, and I will refresh you," behold, I come unto Thee, heavy laden with the burden of my sin, and labouring amidst the cares and troubles which compass me about on every side, trusting in Thy goodness. I know, O LORD, my own wretchedness, but I know

also the abundance of Thy mercy, in that I have trusted, let me never be confounded ; my hope is in the LORD, and I shall not be ashamed. O my soul, put thy trust in God, for He Himself calleth thee ; put thy trust in God, for His mercy is over all His works. He is my Creator, my Master, my King, and my Judge ; but He is also my FATHER Which is Heaven ; He is my SAVIOUR ; He is my Friend : it is the same JESUS, Who ate with publicans and sinners, Who cometh unto me in His Blessed Sacrament ; it is the same JESUS, Who pardoned the woman that was a sinner, because she loved much. O LORD, look upon me as Thou didst upon sinners, when Thou wast on earth. I have sinned, I have done amiss, and dealt wickedly ; but to whom shall I go ? for Thou hast the words of Eternal Life ; to whom shall I go but unto Thee, for Thou art of long-suffering and of great pity ; wherefore I will come into Thine House, even upon the multitude of Thy Mercy. I will go unto the Altar of God, even the God of my joy and gladness ; I will hasten unto Thee, like Zacchæus, that I may receive Thee joyfully, and that this day Salvation may come unto me. O that I could feel as

ought concerning my LORD, and that I could be worthy of so great a Blessing. O JESUS, before I approach Thy holy Altar, that I may unite with Thee in the offering of the Sacrifice which Thou didst perfect on the Cross; before Thou dost vouchsafe to nourish me with Thy Body, and Thy most precious Blood, strengthen me with Thy HOLY SPIRIT; make me a clean heart, O GOD, and renew a right spirit within me; leave me not comfortless, but come unto me, and grant me Thy peace; for in Thee alone my heart can rest; in Thee alone true joy is to be found; give me spiritual help, that the strength which I have lost, may be repaired in my soul. Thou didst say when Thou wast lifted up, Thou wouldest draw all men unto Thee; wherefore I pray Thee, draw me unto Thee, and change me, to be as Thou wast; Thou hast known Thy servant; Thou hast seen that in me dwelleth no good thing; Thou seest therefore, how I need Thy help and Thy Grace. Comfort the soul of Thy servant, for unto Thee, O LORD, do I lift up my soul. Our FATHER, &c.

¶ *To be said in Church while others are communicating.*

FROM S. THOMAS AQUINAS.

I will worship Thee devoutly, O Thou hidden Deity,
 Who beneath these outward figures, dost in truth
 before me lie;
 All my heart in deep subjection, unto Thee itself
 doth bend,
 For Thy wonders contemplating, it hath failed to
 comprehend.
 Sense of sight, and taste, and feeling, in Thy Pre-
 sence is deceived,
 But alone my sense of hearing, can with safety
 be believed.
 I believe in whatsoever, God the SON Himself did
 speak;
 For in vain, for what is truer than the word of
 Truth, I seek.
 On the Cross there was concealed, Thy Divinity
 alone;
 But with us Thy Human Nature to the senses is
 unknown,
 Yet as both before me present, I believing, here
 confess,
 With the robber who repented, I my humble prayer
 address;
 Though, with Thomas not beholding, Wounds which
 nails and spear have made,
 Yet, my God, I here confess Thee, in the very
 words he said.
 May I ever, O my SAVIOUR, with a higher faith
 adore,
 Till my hope, as it increases, leads me on to love
 Thee more.

150 MEDITATIONS AND PRAYERS.

O Memorial most blessed, of the death of CHRIST
the LORD !
Living Bread, Who to the faithful dost eternal life
afford,
Grant unto my soul and spirit, that from Thee my
life may flow,
And that evermore the virtue, of Thy sweetness I
may know.
O my JESUS, LORD, and Master, Fountain Thou of
what is good,
Cleansing my soul, so oft defiled, with Thine own
most precious Blood,
That of which but one drop only, can my soul
in safety place,
And the stains of all defilement, from my conscience
quite efface.
Jesus, Whom I am beholding, veiled before mine
outward eye,
Be it unto me, I pray Thee, that for which my soul
doth sigh,
That when Thou Thyself revealest, to Thy people
face to face,
I may see Thee with the blessed, full of glory, full of
grace. Amen.

After the Holy Communion.

¶ *To be said in church while others are communicating.*

Behold, O LORD, now I possess Thee
Who possessest all things, and canst do
all things. My God, Thou art all in all
o! Draw away my heart from all that

is not of Thee, for therein is nothing but vanity and vexation of spirit. O let my heart be fixed on Thee alone, let me find my rest in Thee, for in Thee is my treasure and my only true happiness. Let my soul perceive the comfort of Thy Presence, let me taste and see how gracious the LORD is, that hungering after Thy love, I may desire nothing in comparison of Thee, for Thou art the strength of my heart and my portion for ever. Thou art the Physician of the soul, Who with Thy Wounds hast healed our infirmities, and I am that sick one whom Thou didst come from heaven to heal, wherefore heal my soul, for I have sinned against Thee: O Thou true Light, Who lightenest every man that cometh into the world, lighten mine eyes, that I never sleep in death; O Thou Fire, ever burning never failing, behold me so indevout and cold, and kindle the fire of Thy Love in my reins and my heart. Thou didst come to send fire upon earth, and what wilt Thou but that it be kindled in me? King of Heaven and earth, rich in mercy, Thou knowest what I most require, Thou alone canst help me and make me rich, wherefore I pray Thee open the treasures of Thy goodness, and

relieve the wants of my soul. O LORD, Thou art my GOD, and I am Thy servant, give me understanding and excite my love, that I may know and do Thy holy will. Amen.

¶ *To be said either in church or after you return home.*

It is finished. Blessed be the mercies of GOD revealed to us in JESUS CHRIST. O blessed and eternal High Priest, let the sacrifice of the Cross, which Thou didst once offer for the sins of the whole world, and which Thou dost now, and always represent in heaven to Thy FATHER by Thy never-ceasing intercession, and which this day hath been exhibited sacramentally on Thy Holy Altar, obtain mercy and peace, faith and charity to Thy whole Church, which Thou hast founded upon a rock : let not the gates of hell prevail against it, let not Satan pluck out of Thy Hand any soul whom Thou hast purchased with Thy Blood, preserve all Thy people from heresy and false teaching, from schism and hurtful persecutions. Thou, O blessed JESUS, didst die for me, keep me ever in holy living, from sin and sinful shame, in the communion of Thy Church, in truth and peace.

O blessed JESUS, since Thou art pleased to enter into me, be jealous of Thy House and of the place where Thy Honour dwelleth: suffer no unclean spirit or unholy thought to come into my heart, for it has now become Thy dwelling-place; teach me so to walk that I may never stain the Holy Robe which Thou hast now put on me, nor break the vows which I have made and Thou hast sealed, or lose the hope which Thou hast set before me. Make me to serve Thee in the Communion of Saints, in the practice of all holy virtues, in the imitation of Thy life and conformity to Thy sufferings, and I pray Thee that this Holy Communion which I have now received, may be the means of increasing my faith and arming me against temptation; grant that it may assist me in banishing from my heart all evil; that it may enable me to mortify all the lusts of the flesh; that it may cause me to grow in grace and charity, in obedience, and humility, and all other virtues; that it may protect me against all the snares of the devil, and unite me for ever with Thee my SAVIOUR, Who livest and reignest with the FATHER and the HOLY SPIRIT, ever one God, world without end. Amen.

Litany of the Holy Eucharist.¹

¶ *To be said while others are communicating.*

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

O CHRIST, hear us;

O CHRIST, hear us.

O GOD the FATHER, of Heaven, have mercy upon us miserable sinners.

O GOD the SON, Redeemer of the world, have mercy upon us miserable sinners.

O GOD the HOLY GHOST, proceeding from the FATHER and the SON, have mercy upon us miserable sinners.

O holy, blessed, and glorious TRINITY, Three Persons and One GOD, have mercy upon us miserable sinners.

O Thou living Bread Which camest down from heaven,²

Have mercy upon us.

O Thou hidden GOD and SAVIOUR,³

Have mercy upon us.

¹ Note :—The Litany of the Holy Communion is an address to our blessed SAVIOUR as being verily and indeed present to be taken and received by the faithful in the Lord's Supper.

² S. John vi. 51.

³ Isa. xlv. 15.

O Thou Food of Thy chosen people,¹
 O Thou continuing Sacrifice,²
 O Thou Holy Oblation,³
 O Thou Lamb without spot,⁴
 O Thou our Holy Feast,⁵
 O Thou the Food of Angels,⁶
 O Thou hidden Manna,⁷
 O Thou our daily Bread,⁸
 O Thou the Word made Flesh,⁹
 O Thou Who dwellest in us,¹⁰
 O Thou holy Sacrifice offered for us,¹¹
 O Thou our Cup of blessing,¹²
 O Thou the Mystery of faith,¹³
 O Thou true Propitiation for the
 whole Church,¹⁴
 O Thou Heavenly Medicine, Where-
 by we are cured of sin,¹⁵
 O Thou Most Wonderful of all
 Miracles,¹⁶

} Have mercy upon us.

¹ S. John vi. 57.

² Heb. xii. 22, 24; Rev. v. 6.

³ Heb. ix. 26, 28.

⁴ 1 S. Pet. i. 19.

⁵ 1 Cor. v. 8.

⁶ Ps. lxxviii. 25.

⁷ Rev. ii. 17.

⁸ S. Matt. vi. 11; S. John vi. 48.

⁹ S. John i. 14.

¹⁰ S. John xvii. 23; 1 S. John iv. 12, 13.

¹¹ Heb. ix. 14.

¹² Ps. xvi. 5.

¹³ 1 Tim. iii. 16.

¹⁴ 1 S. John ii. 2.

¹⁵ 1 S. Pet. ii. 24.

¹⁶ Isa. ix. 6.

O Thou Gift exceeding all ful-
ness,¹

O Thou Proof of the love of
God,²

O Thou Stream of God's bountiful
goodness,³

O Thou Feast and Master of the
feast,⁴

O Thou Bond of charity,⁵

O Thou the Priest and the Sacri-
fice,⁶

O Thou Who refreshest holy souls,⁷

O Thou Strength by the way for
those that die in the LORD,⁸

Have mercy upon us.

Be merciful unto us; spare us, good
LORD.

Be merciful unto us; hear us, good
LORD.

From unworthily receiving Thy Blessed
Body and Blood,

Good LORD, deliver us.

¹ Col. ii. 3, 9.

² 1 S. John iv. 9.

³ S. John iv. 10.

⁴ S. John vi. 54; Isa. xxv. 6.

⁵ 1 S. John iv. 7, 11.

⁶ Heb. vii. 17, 24; viii. 3; ix. 11, 12.

⁷ S. Matt. xi. 28; Ps. lxxviii. 9; Jer. xxxi. 25.

⁸ Ps. xxiii. 4.

From the lust of the flesh, and
the lust of the eye, and the pride of
life,

From all occasion of sin,

By the desire with which Thou
didst desire to eat the passover with
Thy disciples,

By the humility with which Thou
didst wash Thy disciples' feet,

By the Love with which Thou didst
institute this holy Sacrament,

By Thy precious Blood which Thou
hast left to us sacramentally on Thy
Altar,

By Thy Body which was wounded
for our transgressions,

Good LORD, deliver us.

We sinners do beseech Thee to hear us,
good LORD GOD.

And that it may please Thee to
preserve and increase in us faith,
reverence, and devotion with respect
to this wonderful Sacrament;

That it may please Thee to bring
us through confession of our sins, to
a frequent use of this Holy Eucharist;

That it may please Thee to keep us
from heresy, unbelief, and hardness of
heart,

We beseech Thee, &c.

That it may please Thee to give
unto us the precious and heavenly
fruits of this most Holy Sacrament ;
That it may please Thee to comfort
and defend us in the hour of death
with this Heavenly Food for our way ;

We beseech, &c.

O Lamb of GOD, That takest away the
sins of the world ;

Spare us, good LORD.

O Lamb of GOD, That takest away the
sins of the world ;

Hear us, good LORD.

O Lamb of GOD, That takest away the
sins of the world ;

Have mercy upon us.

O CHRIST, hear us : O CHRIST, hear us.

Thou gavest them food from heaven,
And filledst their hearts with gladness.

Let us pray.

O GOD Who hast left us in this won-
derful Sacrament a memorial of Thy Pas-
sion, grant, we beseech Thee, that we re-
verencing the sacred Mystery of Thy Body
and Blood, may evermore perceive within
us the fruit of Thy Redemption, Who livest
and reignest with the FATHER and the
HOLY GHOST, ever one GOD, world with-
out end. Amen.

CONFIRMATION.

Confirmation is a Sacramental Rite in which those who have been baptized receive the gifts of the HOLY GHOST through prayer and the laying on of hands by a Bishop; whether Confirmation was instituted by our Blessed LORD while He was on earth is not certain, as no mention is made of it in the Gospels. This uncertainty, however, does not make it less valuable to the Christian, for the Apostles were under the special guidance of the HOLY GHOST; and therefore the only thing which it concerns us to know is, that they looked upon Confirmation as "an outward and visible sign of an inward and spiritual grace, given unto us:" this is plainly set before us in the eighth chapter of the Acts, where it is said of some persons who had been baptized, that the Apostles *laid their hands on them, and they received the Holy Ghost.* (Acts viii. 17.)

Now to explain this more particularly, you must consider that when you were baptized you were made "a member of

CHRIST, a child of God, and an inheritor of the kingdom of heaven ;” for your original sin was washed away, and you were placed in a state of grace ; but you have already found out the difficulties of continuing in this state ; you have many temptations, and often feel inclined to sin ; you have frequently broken your good resolutions which you intended to keep, and fallen into sins which you had determined never to commit. Now if this is the case, you will perceive what need you have of more strength in your soul to enable you to stand against sin, which must otherwise cause you to lose the favour of God and to perish for ever. But God knows our necessities, and He promises (since we are now His children) that He will give us such help as may enable us to treat Him as our FATHER : thus S. Paul says in the Epistle to the Galatians, “ Because ye are sons God hath sent forth the Spirit of His SON into your hearts, crying Abba, FATHER :” (Galatians iv. 6) this was true of the whole Church on the day of Pentecost, (Acts ii. 1) when the HOLY GHOST came down with the sound of a rushing mighty wind ; but it is not enough for us to know that the HOLY GHOST came down

on that day for the whole Church, we require to be also assured that He comes upon *each one* of us *now*; and Confirmation was ordained by CHRIST Himself, either before His Ascension by word of mouth, or afterwards by inspiring His Apostles, "as the means whereby we receive" the gifts of the HOLY GHOST, "and a pledge to assure us thereof;" for we find that when the Apostles laid their hands upon those who had been baptized, then the HOLY GHOST came on them. (Acts viii. 17 and xix. 6.)

In those days the HOLY GHOST often gave proofs of His Presence by means of miracles, as we read in Acts xix. 6, that those persons whom S. Paul had confirmed spoke with tongues and prophesied; but we must consider that these miracles were not the objects of His coming, but only the outward proof that He was come; the object of His coming was to strengthen the souls of those who had been baptized; and though He does not give the same outward proofs now, yet He gives the same inward strength to us as He did to the first disciples.

From what has been said, it is easy to see the necessity of making great pre-

paration before coming to Confirmation; we shall now go on to consider how this is to be done.

First. It must be by examining yourself to see whether you have a clear conscience, or whether you are guilty of any deadly sin which is still unrepented of; and if you cannot satisfy yourself on this point, the only safe way is to speak of it to the Priest when he is instructing you privately, for you must come to Confirmation being in a state of grace; and if you have fallen from this state by committing deadly sin since your Baptism, you must use the means which God has ordained for your reconciliation before you come to receive the HOLY GHOST, otherwise you would only be mocking God.

Secondly. You must have an earnest *desire* to be confirmed, in order that you may receive the strength you stand in need of, to enable you to lead a holy life.

Thirdly. You must do your best to be fully *instructed* about Confirmation, for though ignorance which we cannot help, will be no hindrance to us in coming to God, yet ignorance which we *can* help is sinful, and may cause us to lose many gifts of God, which we should have other-

wise received ; therefore let nothing hinder you from going to your Parish Priest for instruction as often as he thinks it advisable to see you ; be careful to read or learn whatever he bids you ; and take every opportunity of being present at lectures or sermons which are delivered on this subject.

Fourthly. You must try to *pray more earnestly* while you are preparing for Confirmation, asking God to give you those gifts of the Spirit of which you feel most need ; in order to assist you in so doing, consider that the gifts of the HOLY GHOST are generally spoken of as being of seven kinds, as it is said in the hymn called *Veni Creator*,

“ Thou the anointing Spirit art,
Who dost Thy seven-fold gifts impart.”

These seven gifts of the HOLY GHOST are mentioned in the prayer used at Confirmation immediately before the laying on of hands ; they are as follows :

1. Wisdom. That is, the inward light which enables us to prefer the ways of God to the ways of sin.

2. Understanding. That is, the power to perceive that however hard the ways of God may seem at times, yet that all things

work together for good to them that love God. Long after David had got wisdom, he was without understanding, for he tells us he was grieved at the wicked, because he saw the ungodly in such prosperity, and he says, Then thought I to understand this, but it was too hard for me, Until I went into the Sanctuary of God. (Psalm lxxiii.)

3. Counsel. That is, power to distinguish between right and wrong; if we had not this gift, we might often be mistaken and commit sin, while we thought we were doing God service, as Solomon tells us, "there is a way that seemeth right unto a man, but the end thereof are the ways of death." (Proverbs xiv. 12.) We have great need therefore to pray for this gift, for it will be no excuse before God that we *meant* what was right, since He offers us the power of *knowing* what is right.

4. Spiritual strength. When we know what is right and wish to do it, we are often hindered through our own weakness; therefore we require this gift of the HOLY GHOST, that we may be able to resist the sin which doth so easily beset us.

5. Knowledge. That is, the power to discern spiritual things, for instance, "to

know the love of God," or to know the way of His dealing inwardly with the soul.

6. Godliness. That is, the earnest desire to promote the glory of God in all we do.

7. Fear of the LORD. That is, the power to perceive that we are always in the presence of God, so that we act as if He were watching us; if we had this gift as fully as we might have it, we should abstain from many things which now we see no harm in; and we should also refrain from saying many things we now say, in short we should act more according to the rule given us by the Psalmist: "Refrain thy tongue from evil and thy lips that they speak no guile, eschew evil and do good, seek peace and ensue it."

Now think within yourself which of these gifts you have most felt the want of up to this time, and when you have time and opportunity, use some of these prayers according to your need.

O LORD, we beseech Thee mercifully to hear us, and grant that we to whom Thou hast given an hearty desire to pray, may by Thy mighty aid be defended and comforted, in all dangers and adversities, through JESUS CHRIST our LORD. Amen

For Wisdom.

Almighty GOD, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy Holy Name, through CHRIST our LORD. Amen.

For Understanding.

GOD, Who didst teach the hearts of Thy faithful people by the sending unto them the light of Thy HOLY SPIRIT, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His Holy comfort, through the Merits of JESUS CHRIST our SAVIOUR, Who liveth and reigneth with Thee in the Unity of the same Spirit, one GOD, world without end. Amen.

For Counsel and Strength.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee, and grant that they may

both perceive and know what things they ought to do, and also may have Grace and power faithfully to fulfil the same, through JESUS CHRIST our LORD. Amen.

For Strength.

O God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright, grant to us such strength and protection as may support us in all dangers, and carry us through all temptations, through JESUS CHRIST our LORD. Amen.

For Knowledge.

O Almighty God, Who alone canst order the unruly wills and affections of sinful men, grant unto Thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise, that so among the sundry and manifold changes of the world our hearts may surely there be fixed where true joys are to be found, through JESUS CHRIST our LORD. Amen.

For Godliness.

Grant to us, LORD, we beseech Thee, the spirit to think, and do always such things as be rightful, that we who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will, through JESUS CHRIST our LORD. Amen.

For the Fear of the Lord.

O LORD, Who never failest to help and govern them, whom Thou dost bring up in Thy stedfast fear and love, keep us, we beseech Thee, under the protection of Thy good Providence, and make us to have a perpetual fear and love of Thy Holy Name, through JESUS CHRIST our LORD. Amen.

For true Repentance.

Almighty and most merciful God, Who broughtest a stream of living water out of the rock for Thy thirsting people, bring forth, we beseech Thee, the tears of true repentance from the hardness of our hearts, that we, being enabled to bewail our mani-

fold sins, may, by Thy mercy, obtain remission of the same, through JESUS CHRIST our LORD. Amen.

For deliverance from Evil thoughts.

Almighty GOD, we beseech Thee mercifully to hear our prayers, and grant that we being delivered from the temptations of evil thoughts, may become the habitation of Thy HOLY SPIRIT, through JESUS CHRIST our LORD, Who liveth and reigneth with Thee in the unity of the same Spirit, ever one GOD, world without end. Amen.

The manner of administering the rite of Confirmation is as follows :

First: The Bishop, or some Priest appointed by him, reads a preface, declaring to those who are going to be Confirmed that they must undertake to live for the time to come according to those promises which were made for them at their Baptism (or which they made for themselves if they were baptized after they grew up.) This being ended, the Bishop asks them

whether they do intend thus to renew¹ their Baptismal promises, and every one answers out loud, "I do." Then the Bishop proceeds thus :

Bishop. Our help is in the Name of the LORD :

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the LORD :

Answer. Henceforth, world without end.

Bishop. LORD, hear our prayers :

Answer. And let our cry come unto Thee.

Bishop. Let us pray.

Almighty and Everliving God, Who hast vouchsafed to regenerate these Thy servants by water and the HOLY GHOST,

¹ You must not think, however, that this has anything to do with the Confirmation itself; some persons ignorantly suppose that they go to Confirmation to answer this question, and they think that they then, for the first time take their vows upon themselves; but if you were baptized as an infant, you have already taken upon you the vows which your Godfathers and Godmothers made for you when you said in the Catechism, "Yes, verily, and by God's help, so I will;" and the asking this question at Confirmation is merely a way of testing the sincerity of the candidate.

and hast given unto them forgiveness of all their sins; Strengthen them, we beseech Thee, O LORD, with the HOLY GHOST the Comforter, and daily increase in them Thy manifold gifts of grace; the Spirit of Wisdom and Understanding; the Spirit of Counsel and Ghostly strength; the Spirit of Knowledge and true Godliness, and fill them, O LORD, with the Spirit of Thy Holy Fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

Defend, O LORD, this Thy child [*or, this Thy servant*] with Thy heavenly Grace, that *he* may continue Thine for ever; and daily increase in Thy HOLY SPIRIT more and more, until *he* come unto Thine everlasting kingdom. *Amen.*

¶ *Then shall the Bishop say,*

The LORD be with you.

Answer. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

Our FATHER Which art in Heaven, &c.

¶ *And this Collect.*

Almighty and Everliving God, Who

makest us both to will and to do those things that be good and acceptable unto Thy Divine Majesty ; we make our humble supplications unto Thee for these Thy servants, upon whom, after the example of the Apostles, we have now laid our hands, to certify them, by this sign, of Thy favour and gracious goodness towards them. Let Thy fatherly hand, we beseech Thee, ever be over them ; let Thy HOLY SPIRIT ever be with them ; and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain everlasting life ; through our LORD JESUS CHRIST, Who with Thee and the HOLY GHOST, liveth and reigneth, ever one God, world without end. Amen.

O Almighty LORD, and Everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments ; that, through Thy most mighty protection both here and ever, we may be preserved in body and soul ; through our LORD and SAVIOUR JESUS CHRIST. Amen.

¶ *Then the Bishop shall bless them, saying thus,*

The blessing of GOD Almighty, the

FATHER, the SON, and the HOLY GHOST,
be upon you and remain with you for ever.
Amen.

During the pauses which must occur in this service while others are being Confirmed, occupy yourself, first, with thinking of the wonderful gift which GOD here bestows upon you ; and, secondly, by considering how you will use this Gift for His glory to the end of your life.

In this Rite you really receive to your soul the gift of the HOLY GHOST, and if He be with you, who can be against you ? The devil may tempt you, the world may laugh at you, your own desires may make you inclined to go wrong, but you are now become a "temple of GOD, and the Spirit of GOD dwelleth in you" (1 Cor. iii. 16) ; you can resist, and you can be saved if you will ; many things may appear difficult to you, it may seem hard to conquer some sin, which you are very much inclined to, or it may seem hard to attain to some virtue, which you have failed to practise before, but you have GOD with you, and "is anything too hard for the LORD ?" After you get home, take the first opportunity you can of being alone, and say t^h

following prayers, and till you have said these prayers, do not talk more than you can help, though if any one speaks to you, you must answer them civilly.

Prayers after Confirmation.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

I will go forth in the strength of the LORD GOD, and will make mention of Thy Righteousness only.

Thou, O GOD, hast taught me from my youth up until now, therefore will I tell of Thy wondrous works.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

Our FATHER Which art in Heaven, &c.

Almighty, Everlasting GOD, I give Thee hearty thanks for the Blessings which I have this day received : Thou hast sent the HOLY GHOST the Comforter to me Thy unworthy servant, to confirm and strengthen me, and to enable me to withstand the temptations of the world, the

flesh, and the devil; I bless Thy Name, O LORD, for these Thy mercies, and I resolve that for the time to come I will endeavour so to use Thy heavenly Grace, that I may continue to be Thy faithful soldier and servant unto my life's end. But, LORD, I have learned to know my weakness from the things that are past, wherefore, I pray Thee, let Thy HOLY SPIRIT take full possession of my soul, and guard it from the power of Satan; may He guide and rule me in all my thoughts, and words, and deeds; keeping me from all that is hurtful, and stirring me up to all that is good; restraining me from pride, anger, lust, and the other deadly sins, and filling me with those heavenly virtues which Thou hast promised to reward, through JESUS CHRIST our LORD. Amen.

O Almighty God, Who alone canst order the unruly wills and affections of sinful men, grant unto me Thy servant that I may love the thing which Thou commandest, and desire that which Thou dost promise; that so among the sundry and manifold changes of the world, my heart may surely there be fixed, where true joys are to be found, through JESUS CHRIST our LORD. Amen.

PENITENCE.

The Church of England in one of the Exhortations which is appointed to be read occasionally as a warning to prepare for the Holy Communion, tells us that if we cannot quiet our consciences, (that is, if we cannot satisfy ourselves that God has put away our sins,) we are to go to a Minister of the Church to receive the benefit of absolution; if therefore in the course of our self-examination we find some sin which troubles us more than others, so that we cannot feel comfortable in our minds after we have confessed it to God alone, we must tell that sin to the Priest; for he has received authority from God, through the Church, to convey to us pardon and forgiveness, upon our repentance and confession; so that we may feel as certain after absolution, that the sin is put away, as if God spoke to us; for the Priest is the messenger of God, saying to us as Nathan did to David, "The Lord hath put away thy sin, thou shalt not die:" but as it is necessary that we should show our sorrow by doing all in our power to make

amends for what we have done wrong, it is usual for the Priest to enjoin some act of penitence to be performed, as for instance to fast on such a day, or to say devoutly some extra devotions, or to give alms to the poor.

The form of Absolution appointed to be used by the Priest is as follows :

Our LORD JESUS CHRIST, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences : And by His authority committed to me, I absolve thee from all thy sins, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

This power to absolve penitent sinners was given by JESUS CHRIST to His Church when He rose from the dead : for we read in the twentieth chapter of S. John that Jesus said to His Apostles, "Receive ye the HOLY GHOST: Whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained." (S. John xx. 22, 23.) And this authority was not given by our LORD to these men alone to whom He spake, for we find that their office was to last even to the end of the world. (S

Matth. xxviii. 20;) whereas those Apostles died in the first century. The Church, therefore, acting under CHRIST, transmits the authority to whom she will: and thus to every Priest at his ordination these very words of our LORD are repeated: for the Bishop says, while he lays his hands on those who are to be ordained, "Receive the HOLY GHOST for the Office and Work of a Priest in the Church of GOD, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," &c.

Now, some persons, both among the rich and poor, are prevented from going to consult the Priest by a feeling of shyness. They fancy they shall be thought troublesome, or that they shall feel uncomfortable, or that they shall not know how to begin: but these feelings are very foolish; for first, the Priest will be very thankful to have the opportunity of speaking to you in private,—it is his business to attend to you, and you may be sure he knows something of you. Perhaps he is thinking how to arrange some plan for seeing you alone: or is wishing to tell you something which he hopes might do you good. Now, if

you were to go to him of yourself, so far from being troublesome, you would save him a great deal of trouble. As to being awkward or uncomfortable, leave it to the Priest to make it easy to you. Be sure he has had several others to deal with in the same way, and he knows how to act so as not to make it painful to you. And as to not knowing how to begin, you have only to wait, till he asks you what it is you wish to speak to him about. But you may say that you do not like to be *seen* to go to him. This is a very wrong feeling, for you ought not to be ashamed of doing anything which is for the good of your soul. Nevertheless, if you cannot get over this feeling at present, it need not hinder you, for you may take the opportunity when you have something else to speak about.

*Prayer to be said before going to the Priest,
when we find the Conscience troubled with
sin.*

**O Almighty and Most Merciful God,
Who hast made me out of nothing, and
redeemed me by the Precious Blood of
Thine Only Son; I know Thou dwellest**

not the death of a sinner, but that he may be converted and live. I know Thy mercies are above all Thy works; and I most confidently hope, that as in Thy mercy Thou hast spared me so long, and hast now given me this desire of returning to Thee, so Thou wilt finish the work which Thou hast begun, and bring me to a perfect reconciliation with Thee. I desire to confess my sins with all sincerity to Thee, and to Thy Minister. Grant me grace to accept of the confusion of it, as justly due to my transgressions. Let not the enemy prevail upon me to pass over anything through fear or shame: rather let me die, than consent to so great an evil. O grant that this confession at least may be sincere, and for the sake of JESUS CHRIST Thy Son, Who died for me, and for all sinners, assist me in it, that I may go through it with the same care and diligence as I should be glad to do at the hour of my death; that so, being perfectly reconciled to Thee, I may never offend Thee more; through JESUS CHRIST our LORD. Amen.

Prayer after receiving Absolution.

Accept, O LORD, I beseech Thee, this my confession, and mercifully pardon all my deficiencies, that, according to the greatness of Thy mercy I may be fully and perfectly absolved in Heaven: Who livest and reignest with the FATHER and the HOLY GHOST, One God, world without end. Amen.

MARRIAGE.

The Marriage Service is a form appointed by the Church for conveying God's Blessing to those who agree to live together in wedlock. S. Paul tells us that Christians should marry "only in the LORD:" and they are married "in the LORD," when they are united according to the rules and forms of His Holy Church. If persons are not married according to the service of the Church, their marriage may be true marriage, so far that the laws of the country will recognise it, but it is an unblest marriage. Such persons may have really married, but not "*in the Lord.*"

When persons come to be married by the Church, they ought to be free from all deadly sin, having their consciences void of offence; for in that Holy Ordinance they may expect to receive the Grace of God to enable them to live holily in that state of life, into which they are about to enter.

Prayer for those about to be married.

O Most Glorious God and Gracious FATHER, Who dost bless us by Thy Bounty, pardon us by Thy Mercy, support and guide us by Thy Grace, and govern us by Thy Providence. O LORD, I thank and praise Thee for all the mercies which I have received at Thy Hands in time past. And now, since by Thy overruling Providence I am to change my condition and enter into the holy state of marriage, which Thou hast sanctified by Thy institution, and blessed by Thy Word and promises, and raised up to an excellent mystery that in it is represented the union of CHRIST with His Church, be pleased to go along with me Thy servant in my entering into and passing through this state, that it may not be a state of temptation or sorrow, by

occasion of my sins or infirmities, but of holiness and comfort, as Thou hast intended it to be to all who love and fear Thy Holy Name; through JESUS CHRIST our LORD. Amen.

VISITATION OF THE SICK.

The Church tells us that "when any person is sick, notice shall be given thereof to the Minister of the Parish." And it would be well if this were always done, without waiting till there is actual danger; for as soon as the sickness is sufficient to keep persons from their ordinary employments, they require instruction as to the use of their time, and consolation under the chastening hand of GOD. The visit of the Priest, even as a friend, may often be of use to them and help to cheer them; and it is not to be supposed that he treats all whom he visits as if they were going to die. It is well, therefore, that he should be informed when any are sick, and he will then be able to use his discretion as

to the way in which he can be of most use to them, so as to enable them to profit by their affliction.

When however a sick person is supposed to be dying, the Priest ought to be sent for immediately, for the Church has so ordered it in the LXVIIth Canon, and has appointed a particular prayer to be said at that time ; and, in so doing, the Church has followed the rule laid down in Scripture by the Apostle S. James, where he says, "Is any sick among you ? let him call for the elders of the Church ; and let them pray over him, anointing him with oil in the name of the Lord." (S. James v. 14.) The anointing with oil is not considered to be necessary, inasmuch as we find it was not generally the custom in very early times ; it has consequently fallen into disuse amongst us ; nevertheless any sick person may be anointed, as well as prayed over if he so desires it.¹

¹ The form for this ceremony is given in the first Prayer Book of King Edward. It is as follows :

¶ *If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the Cross, saying thus :*

As with this visible oil thy body outwardly is anointed, so our Heavenly FATHER Almighty God, want, of His infinite goodness, that thy soul in-

*The form of Prayer to be used by the Priest
at this time is as follows :*

O Almighty God, with Whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons ; We humbly commend the soul of this Thy servant, our dear *brother* into Thy

wardly may be anointed with the HOLY GHOST ; Who is the SPIRIT of all strength, comfort, relief, and gladness ; and vouchsafe, for His great mercy, (if it be His blessed Will), to restore unto thee thy bodily health and strength to serve Him, and release thee of all thy pains, troubles, and diseases, both in body and mind. And howsoever His goodness (by His divine and unsearchable Providence) shall dispose of thee, we, His unworthy ministers and servants, humbly beseech the Eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon all thy sins and offences committed by all thy bodily senses, passions, and carnal affections : Who also vouchsafe mercifully to grant unto thee ghostly strength by His HOLY SPIRIT, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee ; but that thou mayest have perfect victory, and triumph against the devil, sin, and death ; through CHRIST our LORD, Who, by His Death hath overcome the prince of death, and with the FATHER and the HOLY GHOST, evermore liveth and reigneth GOD, world without end. Amen.

hands, as into the hands of a faithful Creator, and most merciful SAVIOUR; most humbly beseeching Thee, that it may be precious in Thy sight. Wash it, we pray Thee, in the blood of that immaculate Lamb That was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of JESUS CHRIST Thine only SON our LORD.
Amen.

But as it may often happen that the Priest cannot be got in time "to do his last duty," the following devotions are added, to be used by those who are attending upon the sick person.

Prayer for a sick person when it becomes apparent that the soul is departing.

O LORD JESUS CHRIST, Who, by the mouth of Thy holy prophet, hast said, I have loved thee with an everlasting love; therefore have I drawn thee to Myself, taking pity on thee; by that divine love which brought Thee down from Heaven, to suffer all the torments of Thy Passion for our Redemption, we humbly beseech Thee to offer that same love to Thy Eternal FATHER in behalf of the soul of this Thy servant, and deliver *him* from all the sufferings and pains which *he* fears *he* has deserved for *his* sins, and save *his* soul in this hour of its departure out of *his* body. Open to *him* the gates of Paradise, and make *him* to rejoice with Thy Saints, that *he* may live with Thee in the bond of eternal love, and may be united for ever to Thee; Who, with the FATHER and the HOLY GHOST, livest and reignest, one GOD, world without end. Amen.

Verses to be repeated slowly to the sick person while the soul is departing.

Have mercy upon me, O GOD, after Thy

great goodness: according to the multitude of Thy mercies do away mine offences.—*Psalm li. 1.*

In Thee, O LORD, have I put my trust: let me never be put to confusion.—*Psalm xxxi. 1.*

Into Thy Hands I commend my spirit: for Thou hast redeemed me, O LORD, Thou GOD of truth.—*Psalm xxxi. 6.*

O GOD, make speed to save me. O LORD, make haste to help me.

Be Thou my strong Rock, and House of defence: that Thou mayest save me.—*Psalm xxxi. 3.*

GOD, be merciful to me a sinner.

O LORD JESUS CHRIST, by the merits of Thy Cross and Passion, receive me into the number of Thine elect.

O LORD JESUS CHRIST, receive my spirit.

Turn Thy face from my sins: and put out all my misdeeds.—*Psalm li. 9.*

My flesh and my heart faileth: but GOD is the strength of my heart, and my portion for ever.—*Psalm lxxiii. 25.*

Let Thy loving mercy come also unto me, O LORD: even Thy Salvation, according unto Thy Word.—*Psalm cxix.*

Unto Thee lift I up mine eyes: O

Thou that dwellest in the Heavens.—
Psalm cxxiii. 1.

I stretch forth my hands unto Thee :
 my soul gaspeth unto Thee as a thirsty
 land.

Hear me, O LORD, and that soon, for
 my spirit waxeth faint : hide not Thy face
 from me, lest I be like unto them that go
 down into the pit.—*Psalm cxliii. 6, 7.*

Even so, come, LORD JESUS.—*Rev. xxii.*
 20.

To be said as soon as the soul is departed.

JESUS CHRIST receive thee, and angels
 conduct thee to thy place of rest. Amen.

May the Angels of GOD receive *his* soul,
 and present it now before its LORD. Amen.

Eternal rest grant unto *him*, O LORD ;
 and let perpetual light shine upon *him*.
 Amen.

LORD, have mercy upon *him*.

CHRIST, have mercy upon *him*.

LORD, have mercy upon *him*.

Our FATHER, Which art in Heaven,
 &c. ; but deliver us from evil. Amen.

From the gates of hell, deliver *his* soul,
 O LORD.

May *he* rest in peace. Amen.

O LORD, hear our prayer. And let our cry come unto Thee.

To Thee, O LORD, we recommend the soul of Thy servant, that, being dead to this world, *he* may live to Thee; and grant that whatsoever sins *he* hath committed in this life through the frailty of *his* mortal nature, may by Thy merciful goodness be done away; through JESUS CHRIST our LORD. Amen.

Grant, O LORD, we beseech Thee, that, while we lament the departure of this Thy servant, we may always have grace to remember that we shall most certainly follow *him*; and so enable us to prepare for that last hour, that we may not be surprised by death; but being ever watchful, we may joyfully hear Thy call, and be ready to enter with the Bridegroom into eternal glory; through JESUS CHRIST our LORD. Amen.

HYMNS.

MORNING HYMN.

LORD, Who now the light dost send us,
Unto Thee we humbly pray,
That Thou wilt from harm defend us,
In the actions of this day.

In the world where strife resoundeth,
Thou, O God, our tongues restrain ;
Guard our sight where sin aboundeth,
Lest we turn to what is vain.

Purity within us reigning,
Thus from evil ways shall guide ;
And from luxury abstaining,
We shall conquer lust and pride.

Till when light again has faded,
And its course the night shall bring,
We by self-denial aided,
Undeild Thy praise shall sing

Glory in the highest heaven,
To the FATHER and the SON ;
And co-equal praise be given
To the SPIRIT, Three in One.

EVENING HYMN.

Glory to Thee, my God, this night,
For all the blessings of the light :
Keep me, O keep me, King of Kings,
Under Thine own Almighty Wings.

Forgive me, LORD, for Thy dear SON,
The ills that I this day have done,
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed ;
Teach me to die, that so I may
Rise glorious at that awful day.

O may my soul on Thee repose ;
O may sweet sleep mine eyelids close,
Sleep, that shall me more vigorous make
To serve my GOD when I awake.

Praise GOD from Whom all blessings flow,
Praise Him, ye creatures here below ;
Praise Him, above, ye heavenly host,
Praise FATHER, SON, and HOLY GHOST.

HYMN FOR THE SACRAMENT.

Not in symbol, not in sign,
But in very Presence near,
God Incarnate, Man Divine
Under Form of Bread and Wine
JESUS CHRIST Himself is here.

Not in covenant or token,
As the world hath vainly said,
But as CHRIST Himself hath spoken,
'Tis His very Body broken,
'Tis His Blood which once was shed.

Therefore I, my heart upraising,
Kneel the Sacrament before,
Contemplate His love amazing,
And with Saints and Angels praising,
On the Altar CHRIST adore.

Priest and Sacrifice remaining,
By the Priests whom He doth send,
CHRIST to GOD, o'er all things reigning,
Offers up Himself, obtaining
My salvation, to the end.

He on us Himself bestowing,
Doth our righteousness restore,
And the Saints, His virtue knowing,
Into Him continue growing,
Evermore and evermore.

FATHER, SON, and HOLY SPIRIT,
When on earth we end our days
Not to us, but Thine the merit
That Thy Kingdom we inherit
Through the Sacrifice of Praise.

CHRISTMAS DAY.

Christians, awake, salute the happy morn,
Whereon the SAVIOUR of the world was born :
Rise to adore the mystery of Love
Which hosts of Angels chanted from above ;
With them the joyful tidings first begun,
Of GOD Incarnate, and the Virgin's SON.

Then to the watchful shepherds it was told,
Who heard the angelic herald's voice, Behold,
I bring glad tidings of a SAVIOUR's Birth,
To you and all the nations upon earth ;
This day hath God fulfilled His promised Word,
This day is born a SAVIOUR, CHRIST the LORD.

So may we hope the Angelic throngs among,
To sing redeemed a glad triumphant song.
He that was born upon this joyful day,
Around us all His Glory shall display ;
Saved by His love, incessant we shall sing
Loud Alleluias to our God and King.

Ye faithful, approach ye,
Joyfully triumphing,
O come ye, O come ye to Bethlehem ;
Come and behold Him
Born the King of Angels :
O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him, CHRIST the LORD.

God of God,
Light of Light,
Lo, He abhors not the Virgin's Womb
Very God,
Begotten, not created :
O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him, CHRIST the LORD.

Sing, choirs of Angels,
Sing in exultation,
Sing, all ye citizens of Heav'n above,

Glory to God
 In the Highest :
 O come, let us adore Him,
 O come, let us adore Him,

O come, let us adore Him, CHRIST the LORD.

Yea, LORD, we greet Thee,
 Born this happy morning :
 JESU, to Thee be glory given,
 Word of the FATHER
 Late in flesh appearing :
 O come, let us adore Him,
 O come, let us adore Him,
 O come, let us adore Him, CHRIST the LORD.

EASTER DAY.

JESUS CHRIST is risen to-day,
 Our triumphant holiday ;
 Who did once upon the Cross
 Suffer to redeem our loss. Alleluia.

Hymns of praise then let us sing
 Unto CHRIST, our heavenly King ;
 Who endured the Cross and Grave,
 Sinners to redeem and save. Alleluia.

But the pains which He endured
 Our salvation hath procured ;
 Now above the sky He's King,
 Where the Angels ever sing. Alleluia.

ASCENSION DAY.

God hath now gone up to Heaven,
 JESUS hath ascended high ;
 Gifts for mortal man are given,
 Captive is captivity.

There the King of glory waits,
Angels chant the solemn lay;
Lift your heads, ye heavenly gates,
Everlasting doors give way.

Who is King of Glory, Who?
He Who all His foes o'ercame,
And the power of hell o'erthrew;
Jesus is the Conqueror's Name.

Lo! the King of Glory waits,
Angels chant the solemn lay;
Lift your heads, ye heavenly gates,
Everlasting doors give way.

Who is King of Glory, Who?
LORD of glorious power possessed;
King of Saints and Angels too,
God of all for ever blessed.

WHITSUNDAY.

Come, HOLY GHOST, our souls inspire,
And lighten with celestial fire.
Thou the Anointing SPIRIT art,
Who dost Thy sevenfold gifts impart.

Thy Blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light,
The dulness of our blinded sight.

Anoint and cheer our soiled face,
With the abundance of Thy grace.
Keep far our foes, give peace at home;
Where Thou art Guide, no ill can come.

Teach us to know the FATHER, SON,
And Thee, of both, to be but One.

That, through the ages all along,
This may be our endless song :
Praise to Thy Eternal merit,
FATHER, SON, and HOLY SPIRIT.

ALL SAINTS' DAY.

In each Saint Thy power alone
We behold, O God our King,
With Thy Saints before the Throne,
We Thy heavenly praises sing.

Alleluia ! for the LORD
God omnipotent shall reign ;
Alleluia ! let the word,
Echo up to Heaven again.

Alleluia evermore !
He shall reign in endless day ;
And all Saints shall CHRIST adore,
When the world has passed away.

He shall reign, beneath His rod,
Our last enemy shall fall ;
Alleluia ! CHRIST in God,
To His Saints, is all in all.

FOR FAST DAYS.

O LORD, with sin I am oppressed,
My God, my spirit is distressed ;
To Thee I come, O JESU blessed.
Have mercy, LORD, on me.

I come, O LORD, before Thy Throne,
Follies and sins I freely own ;
Mercy shall be my cry alone.
Have mercy, LORD, on me.

My every thought, and word, and deed,
Doth pardoning or cleansing need ;
Therefore Thy Cross alone I plead.
Have mercy, LORD, on me.

I know that Thou art ever near,
The prayer of penitents to hear ;
And thus, O LORD, I will not fear.
Have mercy, LORD, on me.

Rock of Ages ! cleft for me,
Let me hide myself in Thee ;
Let the water and the blood,
From Thy wounded side which flow'd,
Be oft in the double cure ;
Save from wrath, and make me pure.

In my hand no price I bring,
Only to Thy Cross I cling :
Could my tears for ever flow,
Could my zeal no languor know,
All for sin could not atone ;
Thou must save, and Thou alone ;

While I draw this fleeting breath,
When mine eyes shall close in death,
When I rise to worlds unknown,
And behold Thee on Thy Throne,
Rock of Ages ! cleft for me,
Let me hide myself in Thee.





